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F. L. YOUNG,
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**THE SPIRIT OF MISSIONS
Children's Number**

281 Fourth Avenue New York

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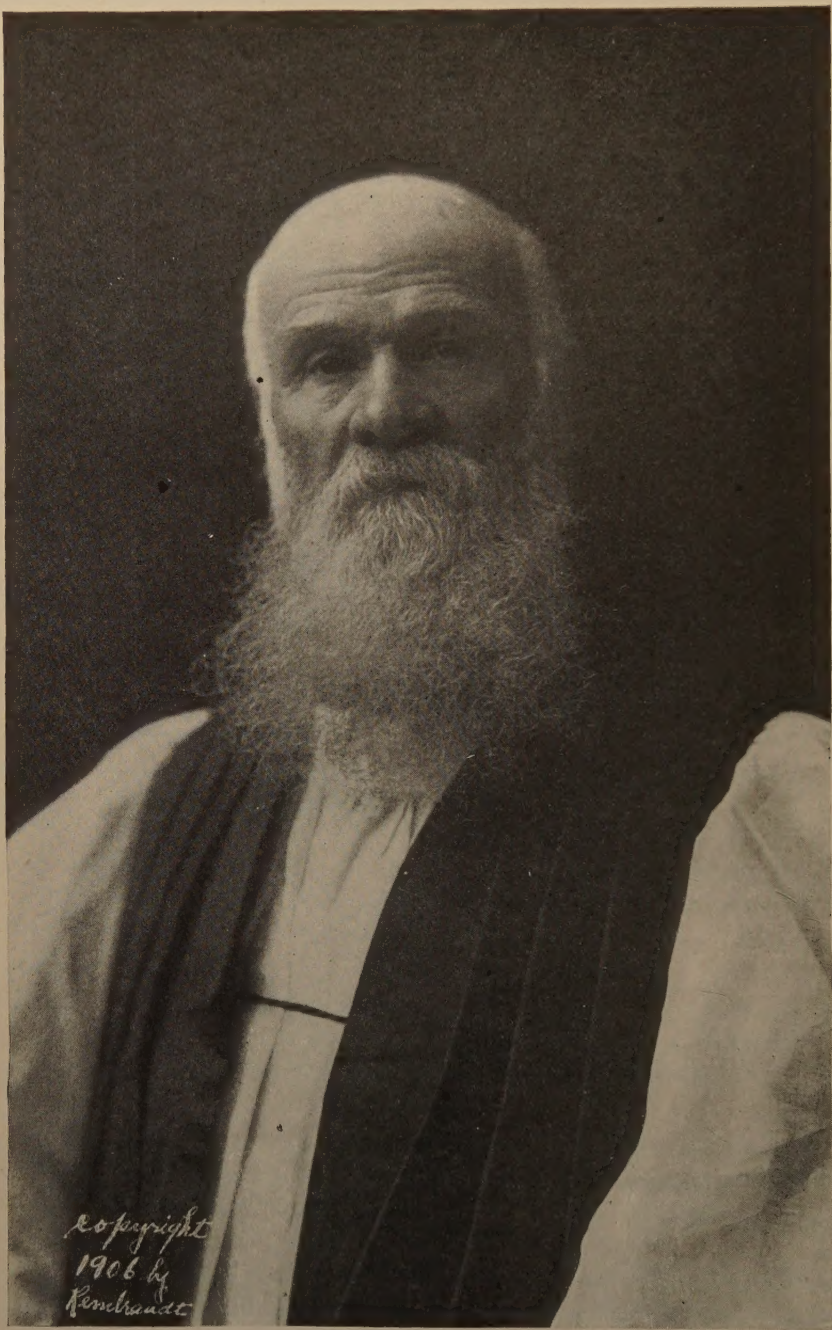
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CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is of great importance to give the exact title of the Society, thus:

I give, devise, and bequeath to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.....

If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words "FOR THE USE OF THE SOCIETY," the words "FOR DOMESTIC MISSIONS," or "FOR FOREIGN MISSIONS," or "FOR WORK AMONG THE INDIANS," or "FOR WORK AMONG COLORED PEOPLE," or "FOR WORK IN AFRICA," or "FOR WORK IN CHINA," etc.



THE RIGHT REVEREND DANIEL SYLVESTER TUTTLE, D.D.,
PRESIDING BISHOP

Bishop Tuttle says to all Sunday-school scholars and workers:
"I believe in you, I thank you, I love you"

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXIV.

February, 1909

No. 2

TO THE YOUNGER READERS OF THE
SPIRIT OF MISSIONS

Dear Children of the Sunday-schools :

SINCE 1878 a good many little ones have become big ones. For it is thirty years. And do you know that while you have been growing big the money you gave for missions has grown big too? Why, it is more than two millions of dollars!

And the good which your giving has done in all the world is so big that it can't be counted. It has kept going on and on—telling of the Saviour's uplifting and honoring the best earthly friend to us all, and that is, woman; guiding and helping little children, strengthening faith and brightening hope and sweetening love.

Dear Children, it is a thing to thank God for devoutly—your Lenten giving for missions—your patient and plucky and persistent giving, every Lent.

This Lent you will swell the count up to \$140,000, I verily believe. Nothing will stop you.

There is a spring by the side of a big rock. The sweet, cool waters burst out and run away in a brooklet. A boy thinks he will put his hand or his foot over the spring and keep the waters back. He can't do it. They will bubble up or flow over and run away down the brook-bed, laughing at him.

In doing the Saviour's work of missions you are like that spring.

I believe in you, I thank you, I love you.

D. S. TUTTLE,

Presiding Bishop.

THE SUNDAY-SCHOOL AUXILIARY AND ITS EASTER OFFERINGS

THE RECORD OF THIRTY-ONE YEARS. 1878-1908

1878	\$7,070.50
1879	\$16,674.65
1880	\$16,919.81
1881	\$15,224.02
1882	\$16,792.96
1883	\$13,004.23
1884	\$21,486.69
1885	\$19,648.77
1886	\$26,170.22
1887	\$31,119.96
1888	\$29,322.97
1889	\$42,600.00
1890	\$42,617.18
1891	\$48,459.00
1892	\$68,399.12
1893	\$76,000.00
1894	\$59,131.88
1895	\$67,500.00
1896	\$70,381.00
1897	\$63,161.10
1898	\$82,069.52
1899	\$87,382.23
1900	\$97,000.89
1901	\$104,577.53
1902	\$110,152.36
1903	\$116,299.69
1904	\$117,962.15
1905	\$121,138.18
1906	\$137,859.38
1907	\$137,914.43
1908	\$137,170.55

SIZE AND GROWTH!
Total Sunday-school
Auxiliary Lenten Of-
ferings for 31 Years,
\$2,003,210.97

THE MAGAZINE

THROUGH the enterprise of our young friends in the Sunday-schools this issue of THE SPIRIT OF MISSIONS will be read by many thousand people who rarely see the magazine during the other eleven months of the year. They are none the less welcome to the circle of SPIRIT OF MISSIONS readers, and their kindness in helping to spread information about the Church's Mission is greatly appreciated. It would be a pleasure to include all of them as regular members of the constantly growing company of SPIRIT OF MISSIONS subscribers. Every one into whose hands this number comes and whose name is not now upon the mailing list is invited to enroll. Use the blank on page 82. Do it now.

THE MISSION

THIS number tells almost exclusively of the Church's work on behalf of the children. Important as that work is, for the present and future, it is only one part of the Church's enterprise. All over the world she is at work faithfully and successfully on behalf of fathers and mothers.

This world-wide work does not just happen; it represents the settled policy of the Church. It is in fact the reason for the Church's existence. Every one who stops to think a moment will recognize that our Lord did not establish His Church merely to gather together congregations for Christian worship and consolation. He established the Church to carry on what He began—the revelation of God's love for men everywhere.

To make the Christian revelation known in its fulness, the Church must send not only her messengers to preach the Gospel, but other representatives, teachers, doctors, deaconesses, nurses and helpers of other kinds. Moreover, she must build not only churches, but schools, hospitals, orphanages and asylums. All this means the giving and spending of money. The representatives, who give their lives for the work, must have a living support, and the equip-

ment necessary to make their service effective.

At home the Church, through the Board of Missions, is giving aid to forty-two organized dioceses and twenty-two missionary districts. The staff for whose support the Church is responsible, in whole or in part numbers twenty-two bishops and about 1,200 other workers.

Abroad the Church, through the Board of Missions, is maintaining work in nine missionary districts with a staff of workers including 250 American men and women and about 800 native helpers.

To carry on this work for the year September, 1908, to September, 1909, the Board of Missions has appropriated \$1,095,854.96.

WHAT CAN I DO?

EVERY reader of this number of THE SPIRIT OF MISSIONS will naturally ask that question. His thoughts will follow some such line as this:

Our Lord needs and, through His Church, asks for my help to-day.

I believe in Him.

I love Him.

I base my hope of eternal life upon Him.

What shall I do in return?

Shall I be satisfied thoughtlessly to drop a few cents into a "collection" when I might make an offering of as many dollars?

Shall I be satisfied to give nothing because, maybe, on the day of the offering I was not in church?

Such questions suggest this resolution:

Since it was the passionate desire of our Lord's heart, as expressed in His last words to His disciples, that all nations should be told the good news of His love, I will do all I can to further His wish:

1. By learning of the Church's present work and conquests.

2. By praying that men everywhere may be led to know and love Him.

3. By giving intelligently and systematically, that the Church's Mission may be furthered.

4. By becoming, if it be His will, one of His messengers.



IT'S A HARD PULL UP THE TRAIL TO SAGADA AND BONTOC

AMONG THE PHILIPPINE MOUNTAIN TOPS

BY THE RIGHT REVEREND CHARLES H. BRENT, D.D.

I ARRIVED in the Philippine Islands November 1st. A launch full of my fellow-missionaries and other friends met the ship and carried me ashore. I was in time for evensong at the cathedral and was happy to give the congregation an All Saints' Day address as my greeting to them. The dean, the Rev. Murray Bartlett, has already taken hold of his work with a good will. Our other recently arrived missionaries were waiting for transportation to their respective stations. There are not extensive facilities for travel at best in these parts, and after the disastrous typhoons which visited the islands this year roads or trails have been impassable for a month. The Rev. Myron B. Marshall left for Zamboanga the day following my arrival. He had a trip of six days before him on the coasting steamer which carries him and his family.

The first news that greeted me was that the Sagada mission had been wrecked by a typhoon. Through God's mercy, I have not to record the death or

serious injury of our missionaries, but only damage to property to the extent of \$5,000. Thirteen natives were killed in Sagada and seventeen injured.

I spent the week in Manila attending to accumulation of work which had been piling up during my four months' absence. On the evening of November 9th a reception was given by the cathedral vestry and the Woman's Auxiliary to the dean and Mrs. Bartlett and myself. Some 600 people came to greet us. The following morning the Rev. F. C. Meredith, who is destined for Sagada, and I set out for Baguio. The Rev. Robb White, Jr., had started up the road several days earlier. The railroad had been washed out and the Benguet road closed by landslides for three weeks. Mr. White and his wife were carried over the last part of the railroad on a hand car, and set out to ride the balance of the trip on horseback, their child being carried by a native. Mr. White's horse proving decrepit, he, being a merciful man, discarded it and walked.

Mr. Meredith and I had hoped to make Baguio in a day from Manila, but it proved impossible. We reached Twin Peaks the first day and rode up the following morning. I have been over the road many times since its earliest beginning, but never have I seen it so badly washed out as now. We found the Whites established in the House of the Resurrection. We are taking immediate steps to borrow money and build a

ing to turn back rather than disappoint them. I have usually made the trip from Baguio to Poway in twelve or thirteen hours, but on this occasion we set out at 4:30 A.M., and travelled until 9 P.M. without reaching our goal. The series of typhoons had left the trails in a deplorable state. In some places they were washed away to a thread's width, and in others they were obliterated, and we had to abandon them for the Igorot



WRECKED BY THE TYPHOON

rectory near the site of the projected school for American boys. Easter School, under Mrs. Hargreaves's energetic supervision, swarms with children, among the number being German, English and American *mestizos*. Mr. White had already taken charge of the boys.

On the morning of November 13th Mr. Meredith and I started out for Sagada over the mountain trail. We were warned by Governor Pack that it was almost impassable, but as I had promised some people in Poway to minister to them, I was ready to risk hav-

paths which climb straight up the steep, scarred mountain side, to the despair of the gasping, weary-legged men, and the puffing horses, which were more of a hindrance than an aid to us. Here a tree lay across the trail, there a break across which the sure-footed horses had to jump. The last part of our day's journey was made in the light of pitch pine torches, and we were glad indeed to reach a road camp, where we slept the sleep of the weary. The road foreman told us of his experience during the typhoons. He had escaped injury, but near by a big pine tree lying across



"EASTER SCHOOL UNDER MRS. HARGREAVES'S ENERGETIC SUPERVISION SWARMS WITH CHILDREN"

the ruins of a shack marked the death-bed of two natives, who were crushed to death while sleeping.

November 14th we reached Poway, taking four hours to cover the distance which is usually made in half the time. We rivalled the method of the ant that climbs up one side of a blade of grass only to go down the other. Time and again I set out on the trail that I was familiar with, only to be called back by the Igorots and told that it was impassable. However, we won out, after accomplishing the most toilsome thirty miles I have ever travelled. It was cold at this elevation (my aneroid says about 7,500 feet, which the ranchman up here tells me is about his reckoning) and I am writing before an open fire.

Sunday morning, after a climb to a high peak which commands a view of the whole wrinkled mountain range and gives a glimpse of the distant sea, we had morning prayer with a congregation of three. In the afternoon I had a marriage, and an adult and an infant baptism. Monday morning we set out again on the trail for a twenty-five miles' journey to Sayok. On the way we saw plenty of evidences of the severity of the typhoon. Great pines of three feet

in diameter were twisted from their trunks as by a giant hand ten or fifteen feet from the ground. The trail was strewn by *débris* and the mountains scarred by huge landslides. When we reached Sayok, the miners at whose cabin we spent the night told us of their experience in the storm. Their house lost its roof, their gardens were wrecked, coffee and lemon trees destroyed, cattle lost, and bridges swept away. For six weeks they had been unable to get in supplies from Manila and were living on a slender stock of local produce. But miners are proverbially hospitable and shared generously what they had. Fortunately, we were able to contribute some food that we were carrying for use on the trail.

On November 17th we made the distance from Sayok to Cervantes without incident excepting that my horse lost his footing in crossing a river and dumped me into it, falling on me at the same time. Fortunately, I escaped with nothing worse than a wetting and the loss of my hat. The wetting was a blessing in disguise, for the day was hot and my dripping clothes kept me cool for the balance of the day's journey.

There was a very sick baby at the

house of the governor of the province where we stopped at Cervantes. The poor mother was praying that the belated supplies from Manila would arrive in time to save the life of her first-born.

We reached Sagada November 19th. The first thing to greet and cheer us was the cable from the Board of Missions saying to repair the damage to the mission wrought by the typhoon. I found that work was well under way. The church is still unusable, but I hope in another week it will be ready for services. The roof is on again and the carpenters are busy shingling. Of course there is some damage that is irreparable—to books, vestments, clothing and furniture. The residence of Mr. and Mrs. Staunton has again been made as habitable as it ever was, which is not saying much! I fear its ramshackle life would not survive another big blow, but would expire, probably with some valuable human lives in its death grip. Mrs. Staunton and Dr. Platt have been min-

istering to the poor injured natives in Bagnen.

On November 20th we woke to find another typhoon blowing. We faced the storm and rode six miles over to the sawmill. When we reached Fidelisen I saw a considerable change in the landscape since my last visit. A gigantic landslide had rushed down the mountain side, choking a little lake, burying native shacks, and killing natives and changing rice fields into a waste of rocks and *débris*. The mill, though badly damaged, escaped without irreparable injury. The water rose to the level of the mill floor, carrying away the foundations so that the beams which had rested on a seemingly secure bed were left suspended in the air. The Japanese workman saved machinery that was threatened, and at the critical moment when the demolition of our year's work seemed inevitable the water subsided. The mill building has been temporarily propped up and part of the machinery is in operation. Had we



THE MISSION SAWMILL NEAR SAGADA, WEDGED IN BETWEEN THE MOUNTAINS

located anywhere else in the valley, everything would have been swept to destruction. A rock weighing hundreds of tons, on which one end of our bridge rested, was spun from its place like a toy. The *camarine* for lumber was partially, though not seriously, undermined. The mill flume was broken. The original estimate of the damage—\$5,000—is, as far as can be seen, a conservative one. Of course we *could* have insured

"He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord. His heart is established, and will not shrink until he see his desire upon his enemies."

Now that I am here and find that my fellow-missionaries are like Mark Tapley, I am moved by their example to say that we have a real opportunity to be jolly! At any rate, we are going to defy our latest discouragement and peg



THE REV. JOHN A. STAUNTON, JR., AND SOME OF HIS SCHOOL BOYS

The building is not a stable, but the home of Mr. and Mrs. Staunton

ourselves in Lloyd's against typhoons, but the excessive premium (7 per cent.) is not encouraging, and it must be remembered that such a series of storms as we have had do not occur once in fifty years. Moreover, properly built structures would be secure in the situation selected for our buildings, even under the onslaughts of the heaviest typhoons.

When I got word in Manila that the mill was destroyed I was heavy at heart, although my motto for the year is:

away at our task. I am more than ever convinced that we were wise, wiser than we knew, in establishing our saw-mill and its auxiliary machinery, and Mr. Staunton's extraordinarily able handling of it, backed up by Dr. Johnson's mechanical skill, has placed us in a position of advantage which cannot be overestimated.

The government, which is moving the capital of the mountain province to Bontoc, is looking to us for supplies of lumber, and will shortly build a road from the mill to Bontoc. With the mill

and the well-equipped *taller* (workshop) which we have, we are at last in a position to develop the material side of our missions here and in Bontoc.

The spiritual side, too, is encouraging. The Roman priests have been unable to shake the confidence of our people in us and our work. On the other hand, we have been more than happy to have them turn to us for aid. Mrs. Staunton has ministered to one of them

ful to Him when He was on earth! He has nothing but a "woe" for the proselytizer now and forever. When will we come to see that the defamation of the character of one Church by another is as despicable as the defamation of one man by another! He has nothing but condemnation for the defamer of race or Church yesterday and to-day.

Now that I am up among these simple children of nature once more, and I



SOME OF THE SAGADA CHRISTIANS IN THEIR SUNDAY BEST

in sickness, and they are asking for lumber from the mill for their Bontoc mission. Were it not that the hierarchy has forbidden them social intercourse with us, I believe we could make taut the loose threads of underlying unity and work with them on terms of Christian magnanimity. There is room for all the work which they and we conjointly can do among the hundreds of thousands of people in the mountain province. When will Christians learn that proselytizing from other Christian Churches is as hateful to our Lord as the same spirit among the Jews was hate-

ful to Him when He was on earth! He has nothing but a "woe" for the proselytizer now and forever. When will we come to see that the defamation of the character of one Church by another is as despicable as the defamation of one man by another! He has nothing but condemnation for the defamer of race or Church yesterday and to-day.

Now that I am up among these simple children of nature once more, and I

find how loyal they are to us and our efforts to help them, my early dream of making an extensive work out of our small beginnings is verified. Even the splendor, and the persuasive (or, as I fear, it was dissuasive) influence of a Roman apostolic delegate, could not shake the confidence in us of the leader of the little band of Christians whom I confirmed in Quiangan. Yet it is more than a year since I was there. They are still hoping and waiting for our permanent ministrations. Though it is true that the work among these obscure heathen, people who will never bulk

large in any world enterprise, will always be dependent on home generosity, it is good for us to have the responsibility. What surer indication is there that we, as a Church, feel that the Gospel is for all mankind and that our mission is world-wide than that we should devote ourselves with free-flowing enthusiasm to these least important of God's children—many of whose names are already written in the Lamb's Book of Life? If we do our duty to these little ones, fervor for the evangelization of great nations will be speedily fanned into an irresistible flame, for we cannot be zealous over lesser tasks without gaining tenfold ardor, courage, and efficiency in grappling with bigger ones.

As I write these words the noon bell of the mission calls us to a memorial of the Incarnation and prayer that "all men everywhere may seek after Him and find Him," and my soul is moved to its depths by the thought of the possibilities that lie at the feet of our be-

loved communion begging for recognition.

At Bontoc the problems are difficult, but the outlook is hopeful. Our missionaries have won and hold the confidence and affection of the Igorots. We have a serious complication in connection with our land, and some of the more prominent American officials have no belief in, if they are not actively hostile to, Christian missions. Well, all the more reason for us to be where we are, and to try to become what Christ would have us be in character, and work in the spirit of true discipleship for the spread of His Kingdom among men.

As our missions in Baguio, in Bontoc and Sagada testify, we are not forgetting the practical in our devotion to the mystical. The government itself has not done more to defend the rights, to encourage the industry, to stimulate the minds and latent capacity of the Igorots than our small group of devoted missionaries. May God speedily send us more of the same sort!



WILL THE BOYS AND GIRLS OF THE AMERICAN CHURCH HELP US TO KNOW THE TRUTH?

TEN DIMES MAKE A DOLLAR

WHAT WILL A DOLLAR DO?

Dime Number 1 will help to pay the salaries of new missionaries urgently needed both at home and abroad.

Dime Number 2 will help to pay railroad fares, and stage fares, and boat fares of thirty-two missionary bishops as they travel about their districts.

Dime Number 3 will help to purchase land and build houses for missionary residences.

Dime Number 4 will help to rescue helpless children from slavery, sin and suffering.

Dime Number 5 will help to keep open the doors of our hospitals in Alaska, China, Japan, the Philippines and elsewhere.

Dime Number 6 will help to pay the running expenses of a school in our Southern mountains or in Darkest Africa.

Dime Number 7 will help to pay the salaries of more than 800 native workers, Chinese, Japanese, Indians, Alaskans, Africans and others until the native churches grow strong enough to support their own workers.

Dime Number 8 will help to erect new churches, schools and hospitals.

Dime Number 9 will do its share in paying the salary of some missionary already at work.

Dime Number 10 will be divided into two parts:

Three cents will go towards paying the travel expenses of missionaries sent to distant fields.

Seven cents will be used by the Board of Missions for the expenses necessary in conducting and directing the Church's world-wide work, in giving information about it and in gathering in and sending out the dimes and dollars necessary for its support.

Why not invest in the enterprise

\$1—\$10—\$100—\$1,000

To-day?

The Board of Missions—appointed by the Church—will aid you in setting your dimes or dollars to work.

Starting from the Church Missions House at 281 Fourth Avenue, New York, they will go round the world doing good.

THE SANCTUARY OF MISSIONS

THE angels sing on high
Thy glory through the sky,
And then to earth they wing
To guard us while we sleep,
And as their watch they keep,
To praise the children's King.

Oh, may we, while we live,
Such willing service give,
A holy offering!
And still Thy glory show
By deeds of love below
To praise the children's King.
—*L. MacLeod.*

THANKSGIVINGS

"We thank Thee"—
For the sweet and silent years of
the Holy Childhood.
For the light and gladness brought
into the world by little children.

For the grace of Christian nurture,
which is the blessing and protection
of childhood in lands where the Gos-
pel is known.

For the influence of Christian
homes and the benediction which
they shed upon the nations of the
world.

For all true Christian parents, who
through patience and affection train
souls for the Kingdom of God.

For the opportunity of blessing
childhood, protecting youth and
planting Christian homes among all
nations.

For the good example and the lov-
ing service of those men and women
who are ministering to children in
this and other lands.

For the growing interest and co-
operation of the children of the
Church in the upbuilding of the
world-wide Kingdom.

INTERCESSIONS

"That it may please Thee"—
To guard and protect the inno-
cence of children, and by their ex-
ample to win men and women to a
worthier life.

To bless all family life, direct par-
ents in their sacred task, and give to
Thy children a fear and love of Thy
Holy Name.

To prosper with Thy blessing all
schools and orphanages, and make
them fruitful nurseries of noble lives.

To bless those who, as teachers
and pupils, are gathered in the Sun-
day-schools of Thy Church that they
may grow in grace and in the knowl-
edge of Thee.

To bring to children of joyless
lives brighter days and better hope.

To bless with enlarged success the
efforts of the Sunday-school Auxil-
iary in their gifts and sacrifices dur-
ing the coming Lent.

To grant to those to whom Thou
hast committed the care and train-
ing of children such patience, sym-
pathy and love that they may worth-
ily fulfil their great work.

PRAYERS

FOR CHILDREN

GRANT, O Heavenly Father, that
as Thy Holy angels always
behold Thy face in heaven, so
they may evermore protect Thy little
ones on earth from all danger, both
of soul and body, through Jesus
Christ our Lord. *Amen.*

FOR SCHOOLS

ORD Jesus Christ, Thou
Child of Bethlehem, bless,
we beseech Thee, the chil-
dren gathered in Christian schools;
may they be truthful, pure and obe-
dient, ever ready to do their duty in
that state of life to which Thou shalt
call them, who livest and reignest
with the Father and Holy Ghost, one
God, world without end. *Amen.*

FOR ORPHANAGES

FATHER of the fatherless, let
the cry, we pray Thee, of the
orphan and the destitute enter
into Thine ears: rescue them from
the perils of a sinful world and
bring them to the refuge of Thy
Heavenly Home, for the sake of Thy
Holy Child Jesus, our only Saviour
and Redeemer. *Amen.*



"SARI BOXES ON RUNNERS PUSHED FROM THE REAR ARE THE
MODE OF TRANSPORTATION"

THE CHILDREN OF THE MARCH WIND

BY EDNA B. ANDREWS

FROM November until April King Winter holds carnival in Akita. Wild Manchurian winds, such as are rarely found elsewhere, blow the little Japanese houses nearly to pieces. "It is a cruel, cruel Russian wind," the children say. Then the snow, which first swirls around the Mount of Peace, *Tai-hei San*, falls, day after day until all the world, except the solemn pine trees, is covered. The crows "caw" hoarsely, and the scream of the kites is unearthly, as they fly about for food. It does not seem Japan at all, and yet the children of Akita look incredulous when told that many Japanese children have scarcely any knowledge of ice or snow.

"Children of the March Wind" is the name playfully given to the children of Akita by the Japanese. In southern Japan, sunshine and sweet potatoes seem to be the glory of the children's day,

and while among them it would be difficult to conceive of Japanese children happy under different conditions. But these "Children of the March Wind" are uninfluenced by leaden skies and they hail the first snowstorms of the year as a most joyous occasion. They roll about in the snow in transports, throw the snow at each other in glee. And songs to the snow man and the winter winds are most popular of all.

During the 300 years since the first *daimyo* was exiled here, many modifications of the native dress have been made to suit the winter climate. The children's dress consists of a large pointed hood with a generous cape, baggy trousers and straw shoes, as a covering for legs and feet. Little Oyuki San—otherwise the honorable Miss Snow, a member of both Sunday-school and Junior Auxiliary—has had her picture taken in winter clothing. She holds the



CHILDREN OF THE AKITA SCHOOL SINGING "SLEEP, HOLY BABE"

snow shovel, which is the possession of every child here.

Sari boxes on runners, pushed from the rear, are the mode of transportation. The tiny maidens, who always everywhere imitate their elders, have little toy *sari* in which to push their dolls, a pastime alternated with making cakes out of the snow and coloring it a wonderful pink, yellow or green with vegetable dyes or else helping with a snowman or an ice-fort.

Japanese children may be safely said to represent one of the most important factors in the work of Christianizing Japan. The future lies with them, and happily one can say that work in their midst is brimming over with possibilities.

In Akita an endeavor is made to consider the children at every turn. They have their own church service once a month, in which they take a most intelligent part; the Sunday-school is well attended; the Junior Auxiliary divides the sessions between mission study in which the children take part by giving little three-minute talks and work for the poor, church institutions, etc. The material for their work is furnished from the Juniors' own treasury. In addition, we have classes for sight singing, sewing and, most important of all, special instruction for baptism. Whatever the meeting may be, it includes hymns, prayers and direct Christian teaching.

Two Japanese rooms in the mission house are about given up to the children. Aside, possibly, from some abstract knowledge, a Japanese child seems to possess no idea of time. To attend a three-o'clock class, children come as early as eleven in the morning and as late as five in the afternoon.

They arrive in little clusters, and have all sorts of games among themselves pending the appearance of the teacher. Small bags filled with tiny beans, and tossed as an American child does jackstones, is a favorite pastime. Hair-dressing is a close second. Local news



OYUKI SAN, OTHERWISE THE HONORABLE MISS SNOW, WITH HER SNOW SHOVEL

exchanged around the *hibachi*, as hands are extended over the charcoal blaze, also helps to pass away the time.

An effort is made to have the rooms as attractive as possible—a warm red tint on the walls, pretty paper on the inner sliding walls and places of honor, pictures which both appeal and teach, and warmth enough from the *hibachi* to make it comfortable. The children know they are always considered, and feel it a dignity. In return, they know they must be obedient, respectful and orderly.

A visit to a Junior Auxiliary meeting would reveal much of interest. Forty children sitting on the floor in a room none too large means some squeezing. The youngest and smallest sit in front, and, from the small boy absorbed in making the most awful faces, and unconscious of his surroundings, to the three-year-old niece violently resisting the efforts of her six-year-old aunt to

wipe her nose, there are various studies in real life. In connection with the three-year-old, one recalls a few days since seeing her at play with a batch of mud pies. When they were finished, she rose solemnly, closed her eyes, and said, "*O inari suru yo*" (Let us pray)! Then she mumbled an imitation blessing, followed by a prolonged "Amen," during which she was looking out of the corner of an eye. If you think of it, that little scene speaks volumes not only for the future, but the present of the



LEARNING TO WRITE IN JAPANESE
IS NO HOLIDAY TASK

Church in Japan. So, though the little three-year-old may eat the rice paste when no one is looking, while the Juniors are making a scrap-book, causing them in irritation to suggest her resignation, still she is hopeful, too.

Back of the very small tots sit the wee maidens who are sweetest of all. They are shy little things, and one instinctively softens the voice in speaking to them. They sing prettily—and the picture shows four of them singing "Sleep, Holy Babe!"

The big boys are always to be relied upon for doing things in the way of

map-drawing, composition writing, recitations, etc., and are looked up to accordingly by the others.

The big girls are the most influenced by it all. They are willing to learn, so patient with the little ones, so eager to do what they can. Life begins in earnest at an early age for many of them, and to care and pain they are not strangers. One face looms out among the others of a girl of a retiring, sensitive nature, of whom the parents determined for a consideration of money to make a *geisha* last year. They were finally dissuaded and consented to a different course for their daughter. She made such improvement that now the parents' ambition for better things for their daughter is aroused. They are willing to give her a good education themselves, and have consented to her receiving regular instruction for baptism.

That Japanese children are like all other children strikes one at every turn. Especially is it beautiful to see emphasized that God's call comes to them during tender years, and that amid the environment of heathen surroundings they are suddenly awakened by God's voice calling them, and, as did little Samuel, there are those among them who say, "Lord, here am I." Another beautiful thing to think of is that among the Japanese children if one weak child desires wholly to become one of God's children in the Church, no matter what the opposition, no matter what the obstacles, though the waiting may be long, though the opportunity may be slow in coming, just so surely as they are faithful, the time does come when they may become one of Christ's flock. If one follows the lines closely, one sees this again and again. And in the classroom the atmosphere becomes electrical as the children have this truth pressed upon them. Some, of course, do not care, but the teacher always sees some eyes in which there is the far-away look of minds confronting something serious.

SOME CHILDREN IN ST. AGNES'S HOSPITAL

BY S. L. HUNTER



SYLVESTER

VISIT to St. Agnes's Hospital, Raleigh, will reveal an unusual lack of many things that are generally considered as necessities in modern and well-equipped hospitals. Yet much good work has been done. The children's ward is a tiny place, holding at most only four beds, but there have been times when some of these beds have held two or three children. As I am writing there are eleven children in the hospital, but some of them are tiny babies who are with their mothers in the maternity ward. As in all hospitals, there is much that is pathetic about the helpless, suffering children, and yet much to be thankful for, because they can have clean beds, good food and tender care.

One child of seven years old was brought in terribly burned. Her mother had left her in the care of a neighbor while she went off to her work. The neighbor had left the room for just a few minutes. This little one was playing with her own

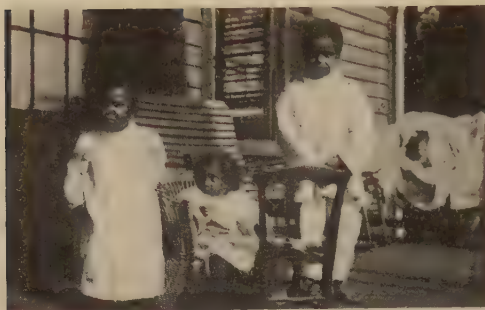
children, and while she was away the little girl's clothing caught fire and for days and weeks her life was despaired of. When she was beginning to recover her mother and grandmother came prepared to take her away, thinking that she would have much better care with them than the hospital could give. The mother was finally persuaded not to remove her. When she consented to let her stay she said she supposed it would be better, because air was bad for burns and in the hospital she would be in an "air-tight house." This was rather a blow to Dr. Hayden, who prides herself on the amount of fresh air given to all the inmates of the house. The child steadily improved, but at last the mother, becoming impatient of the long illness, took her away. The want of proper care was too much for the poor, weak, little body, and she was soon released from her sufferings.

Later on we had a little boy, the son of West Indian parents, who had been very ill in the winter and had never fully regained his strength, but the good food and care soon helped him, and his father took him with his little brother back to the West Indian home.

The boy with crutches is Isaac. For a year and a half he lay on the "Little Helpers' Cot"—a patient, pathetic little object. When he was strong enough he



ISAAC



GETTING READY FOR BED

was sent to the young men's building of St. Augustine's School, where he had his home for a long time. Just now he is back again in the hospital, needing some special treatment, but he has been promoted to the men's ward, as he is now too old to be with the little children.

The little one standing by the chair was another badly burned baby, who has now gotten well and gone home. Flora, who sits in the chair, will also soon

leave the hospital. Sylvester is a boy without a mother, who was so badly beaten by a woman who was supposed to take care of him that the court interfered, took him from her and sent him last summer to St. Agnes's Hospital. He has now quite recovered, is a merry little soul and gets into all sorts of mischief, so that he has to be watched very closely. He is only seven years old and has lived with bad people all his life, so that we cannot expect him to be as good as children who have had the comfort and training of good homes. Recently he had to be punished and we felt that the thing he would feel the most would be to deprive him of his trousers, to which he had recently been promoted. He howled dismally, but he has now recovered his spirits and we hope soon to be able to restore to him the lost treasures.

One of our 1906 graduates, whose first child was born in the hospital two years later and baptized in the school chapel, writes: "The baby laughs and notices everything. I still use the hospital rules with him, as I can't find any better or as good. He certainly is one great joy to me."

The children of St. Ambrose's Parish School, in the city of Raleigh, every year bring groceries, fruit, and other gifts at Thanksgiving-time to the hospital. They have also given something toward the building fund of the new hospital.

From all over the country help has come to take care of our little ones. Indians and Negroes, as well as white people, have helped. Southern people as well as Northern people have aided. Northern babies, Southern babies, Negro babies and Indian babies have sent their pennies, and the whole amount donated has been enough to take care of the Little Helpers' Cot. Perhaps some of the older people would like to follow the example of the babies in keeping the doors of St. Agnes's Hospital open all the year round and in putting up the new St. Agnes's Hospital, which we hope to be able to use about June 1st.

CHILDREN OF ST. AMBROSE'S CHURCH, RALEIGH, BRINGING
THANKSGIVING GIFTS TO THE HOSPITAL

RAMONA'S DREAM*

BY THE RIGHT REVEREND JAMES H. VAN BUREN, D.D.

“CARMEN, dear, please you bring me Massachusetts?” Weak and gentle, the tired little voice melted into the shadows of the children’s ward as the night nurse went to bring the treasured doll, and tenderly laid it in Ramona’s arms.

“Carmen, dear, you think Massachusetts love Ramona?”

“Yes, little one, it is sure.”

“And never want to see the other mamma?”

“What other?”

“The little girl dream, who living so far from Puerto Rico, place her in the box *misionera*, and send her to me. Carmen, dear, you think she sometimes in the night, in faraway Boston, wake up and want to see the little doll which I call Massachusetts? You think so, Carmen, dear?”

“Perhaps.”

“Then should I not sometimes let her go back for a visit? Ah, Carmen, dear, that would be hard for me. But if the other mamma would grieve for her, should I not let her go? Or, you think perhaps she know how much I also love my sweet little Massachusetts, and that I never before had a doll in all my life? You think she know how Ramona is sick in Hospital San Lucas very long time? And if she know that, Carmen, dear, will she be sad, or *triste*, if I cannot spare my little Massachusetts?”

“It is sure, no one but having a tender heart would send you her doll, Ramona; and who knows but she have yet other ones beside? Sometimes they have two, or even three, when very rich.”

“But none so sweet and dear as mine! And you think she want me to keep



“CARMEN, DEAR, PLEASE YOU BRING ME MASSACHUSETTS.”

Massachusetts? You think she will not grieve? I could not wish her to be *triste*, Carmen, dear. But if you suppose she is content, then I am happy.”

“Yes, *Ramoncita mia*, for she must be a Christian, and so she is happier knowing you have part of her happiness than if she kept it all. Christians are that way.”

“Ah, then I am *satisfecha*, and me *alegro*, *me-al-e-gro*, *ou-y-mucho*. Ah, *Mas-sa-chu*—”

And the words faded into the stillness of the night.

The hours passed slowly away. Now and then some little sufferer required

* The names and the incidents in this little story are for the greater part imaginary. And yet, like Ramona, I cannot help feeling that they stand for the truth. Dreams are strange things; and since most people have them, they must be meant to serve some purpose. The pictures, at all events, are real.—J. H. V. B.



ST. LUKE'S HOSPITAL, PONCE

the nurse's care, and midnight rolled by; the distant strokes of the Ponce city clock softly numbering the passing hours.

Four o'clock had come and gone, when the little voice called out once more.

"Carmen, dear."

"What will you, little one?"

"I tell you something."

"Is better to wait, Ramona, till the morning."

"Will it molest you if I tell you now?"

"No, not molest, *niñita*, but to sleep is better."

"But I did sleep, Carmen, dear. And beside, I am quite strong, is it not true? And stronger every day—you know that. Please you let me tell you something."

"Then, well, what is?"

"I dreaming, Carmen, dear, dreaming one so beautiful dream, and strange; yes, wonderful; I almost cannot tell; so very strange and beautiful. Perhaps you can explain."

"Well, what is?"

"I dreaming that Massachusetts say,

'Come with me, Ramona, *mamita mia*'—you know she speak very well the Spanish same as I the English—and she say in my dream, 'Come with me, I take you to Boston, a city far away, where I lived before.' So I went with her, and oh, such a wonderful city, Carmen, dear, and very large; and houses very, very high, some of them, and hospitals as large as San Lucas, what you think? And trolley cars coming up out of the ground, but you will not believe that! and streets, some very straight and wide, wide as the Plaza of Ponce perhaps; and others narrow and bending round and turning back again till I am nearly lost. But Massachusetts is never lost in Boston, for it is seen that she was educated there, and she tell me, everybody in Boston have to learn first thing to find their way. And soon we come to a great and beautiful *parque*, she call it the Common, with many trees and a monument, and nearby, a large house which call itself the State House, on a hill called Beacon, with a great, round dome above. Ah, Carmen, dear, you never saw such a beautiful *palacio*, it is sure.

"And then we walk together through a garden, and soon we come to a church, very great, having a cross so high it touch the clouds perhaps; who know? *quien sabe?*"

"And now it is Easter Day; and Carmen, dear, there are children coming from every direction; boys and girls, oh, so many, many, perhaps a thousand! And every one is carrying in the hand a little box.

"Then we make haste, Massachusetts and I, and we go first into the great and beautiful church they call Trinity, and we go up into a very high *galeria* where we can see and hear very well. Then begins to play the organ, and there are many beautiful *flores* there in one part, roses and lilies perhaps, near where afterward, the *coro sinza*, all with white robes. Ah, Carmen, dear, you think heaven is more beautiful than that? And then I hear them singing, oh, singing like the *angeles*, so sweetly, and all the church is filled with the glory and *triunfo* of the song: 'Jesus Christ is Risen To-day, Allelulia!'

"And then the boys and girls come in,

singing also, until there is room for no more, and each one with the little box in hand. And when they enter the church, I see there is a heavenly light shining from each box, which I could not see when in the street. But now, in the church I could see the light, because in the church is darker.

"And so I ask Massachusetts what is in the boxes, and she tell me it is money which the children have saved and are bringing to lay it at the feet of Jesus.

"But, I say, 'money does not shine with light like that. What is in the boxes to make them shine?' And Massachusetts tell me, 'It is the Spirit of Sacrifice.' She tell me money which have been touched with the Spirit of Sacrifice always shine like that; only not everybody can see the shining.

"Is it not beautiful? Surely, Massachusetts is a wise child, Carmen, dear. You suppose everybody in Boston is so wise as that?

"Well, then I look again, and I see that not all the boxes shine with equal light. Some are very bright and others dim. And I say, 'The bright ones have



A CORNER OF THE CHILDREN'S WARD, ST. LUKE'S HOSPITAL, PONCE



MR. AND MRS. KROLL AND SOME OF THE DAY-SCHOOL CHILDREN

when a wave came over the side of the steamer and drenched them. They went crying to their mother, who laughed at them and said: "That little thing is nothing to cry about. Go and stand in the sun and get dry." I thought then that she was the right kind of a woman for a missionary's wife, and I was not mistaken.

We anchor a half mile from the shore and land in a small boat. The Hawaiians, splendid boatmen, take us swiftly to the wharf, where we meet Mr. Kroll, who accompanies us to the little inn.

Mr. Kroll saw at once that to work among these children he must have a parish house, so he set to work and the plantation people gave the lumber at cost and all the labor as a gift, so that for \$1,100 he has a hall 60 feet by 40 and a stage with a room on each side of it. As Mr. Kroll could not get a house and as we had no money to build a rectory, he and his family moved into the parish hall. The stage is his bedroom, a part of which is filled with his unpacked boxes containing books, etc.; in one of the side rooms is the boys' bedroom; in the other the kitchen. They laughed as they showed me their "house." The hall

itself I found used for all sorts of purposes in the work among children. In the daytime, it is a day-school, with thirty-five children attending, taught by Mr. and Mrs. Kroll. In the afternoon the hall is used for sewing-school and cooking-school, taught by Mrs. Kroll; guild meetings, with Mrs. Kroll as president, and later a night-school, which Mr. Kroll teaches.

I could not see where they ate, but next morning, when I went over early, I saw the table set in a part of the hall, screened off. Not only is everything neat and orderly, but Mr. and Mrs. Kroll are cheerful and enthusiastic. If you say anything about their quarters they will say: "The Church will build a house by and by, and then we shall laugh at the time when we lived here."

As I write, a letter comes from Mr. Kroll. He says: "It might interest you to know that we have changed our living quarters. We have left the stage and the property rooms; we had to have them for the Christmas entertainment. We are sleeping on the *lanai* (the veranda). We took down the partition in the hall and put it up around the *lanai*; it fits as if it were made for it.

We have moved our boxes and put up our beds."

On a recent visit to Lahaina the people gave me a reception. When I went to the hall I was met by a number of Hawaiian men and women and escorted to my place. Then Mr. Kroll, at the organ, began playing "Onward, Christian Soldiers," and the children, each carrying a *lei*, or a wreath of flowers, began to march. As they passed me the second time, each child handed me the *lei* he carried. A Hawaiian man and woman took them from me when I had too great a load to hold.

When this was done, a magnificent *lei*, for the flowers of which they had gone twenty miles, was placed round my neck. Then the people came up to shake hands with me—Hawaiians, Japanese, Chinese and Koreans. There were 200 people present, only eight of whom were white. Next day was Sunday. The first service was at seven o'clock. At ten a children's service was held. It was wonderful how those children rendered a choral service with Mr. Kroll at the organ. At eleven, morning prayer was said and I preached. At two o'clock there was a Korean service;

at seven, there was evening prayer in English and I preached again, and at eight o'clock Mr. Fukao, a Japanese catechist, preached to the Japanese.

Next morning you would, if you had been there, have seen a pleasant sight. There is a public school with 300 children in attendance a hundred yards away. A number of these come to church with Mr. Kroll's day-school at 8:30 every morning and have a delightful choral service which the children like to attend.

When I was last in Lahaina, I made arrangements to get a piece of land on the beach where it is cool, and on this we hope to build a parsonage when the money comes.

I am glad that the Board appointed Mr. Kroll to Lahaina. He says the work is just what he wanted. All the children know him. The Junior Auxiliaries of Honolulu have given him a second-hand piano for the parish hall and that is just what is wanted, for Mr. Kroll is a trained musician and the children of Hawaii love music. Mr. Kroll says that the people of Lahaina have no amusements and he believes that wholesome amusements are good for people.



"ONWARD, CHRISTIAN SOLDIERS," AT THE LAHAINA SUNDAY-SCHOOL



MR. AND MRS. KROLL AND SOME OF THE DAY-SCHOOL CHILDREN

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"ONWARD, CHRISTIAN SOLDIERS," AT THE LAHAINA SUNDAY-SCHOOL

He will use the hall in providing them. A Churchwoman in New York gave him a stereopticon and that will be a fine thing when he can get it out of his boxes and he is able to give up the stage as a sleeping room.

If you walk up the street with Mr. Kroll, as I did, you will find that he speaks to every Chinese, Japanese, Korean and Hawaiian girl or boy that he meets. They all know him, as do the men also.

The children born in Lahaina are American boys and girls, because Hawaii is just as much a territory of the United States as Arizona is. Mr. Kroll says: "I never saw children so eager to learn."

At one of the services on the Sunday mentioned, I baptized an Hawaiian boy. The name given was "Weymouth Leopold Anainahookipa"

—"Weymouth, after the Rev. Dr. Weymouth;" "Leopold," after Mr. Kroll, and the Hawaiian word means "reception," in remembrance of the reception given to me the night before. Speaking of names, often the clergy here find it difficult to pronounce the names given.

I once baptized a girl whose name was "May Keikelaniwahineluapina Kapuniai."

We have to practise such names before the service.

This work among the children of Lahaina is greatly needed. I know how difficult it is to bring up a girl in decency in that place. It is for this reason that I am glad that Mr. and Mrs. Kroll are there. I do not know where I shall get the money for a decent house for them to live in, but I shall build one anyway.



SOME OF BISHOP RESTARICK'S BROWNIES



LUX (AT THE LEFT) AND THE MEMBERS OF THE FAMILY BROUGHT TO THE MISSION THROUGH HER. HER FATHER AND BROTHER-IN-LAW ARE ALSO MEMBERS OF THE CHURCH, BROUGHT BY HER

THE LIGHT OF THE CANE BRAKE

BY M. L. MANCEBO

A GREAT event was taking place at the Santa Maria mission in Santiago de Cuba. The Sunday-school, composed of children gathered from the narrow, crooked streets of this old Spanish town had assembled to sing the beautiful Christmas carols they had learned, and to receive some gifts from a Christmas tree. How happy they all were! How lustily did those little street urchins sing that old time favorite, "O come let us adore Him."

*"Vengamos adoremos!
Vengamos adoremos!
Vengamos adoremos!
Al Rey de Paz."*

They sang, and the implied invitation of the words was accepted by all who could get into the little mission room. At the open door and windows stood groups of those who could not squeeze in, and of others who, afraid to enter, were still eager to see what was going on.

Near the door was a little girl holding her father by the hand, her eyes dancing and her face alight with the pleasure she felt in seeing her first Christmas tree.

After the gifts had been distributed the missionary's wife walked around to greet those who had come in for the first time. She could not but notice the interested but rather wistful look on the face of the child, who was surrounded by other children chattering about their

toys and showing their little bags of candy when she had neither candy nor toy. The missionary stooped to speak to the bright-faced "Cubanta" and inquired her name. "Light of the Cane Brake for God's service and yours," she replied. She had been taught her "manners" by a good father. The *criollos*, or native Cubans, are very polite and the best of them teach their children the polite phrases that are so pleasing to the ear, even when they do not always come from the heart. This little girl has

So Luz and her brother are always present when the father's wages suffice for the new shoes that the children are always needing.

After a while her father and her brother-in-law began to attend the service and soon joined the confirmation class. The father, a veteran of two wars for the independence of Cuba, hated the Roman Church because of its connection with the Spanish government, and had not allowed his eldest daughter to be baptized; but after his confirmation he



A CUBAN FAMILY AT HOME IN THE COUNTRY

proven her sincerity by really working for God.

The last bag of candy was handed to her and she was invited to come next Sunday to learn to sing with the other children. She came, bringing her brother with her, and they have continued to come every Sunday, except when they have no shoes. Little Cubans never go barefoot. Many a time we have been amused to see the little folks dressed only in shoes, their naked heads and bodies exposed to the burning rays of the tropic sun, but their little feet always protected from the scorching hot stones by some kind of shoe or sandal.

persuaded her to present herself for baptism in the Episcopal Church. She was the first Cuban baptized at the mission in Santiago.

One by one they came until all the adult members of the little girl's family have been confirmed and the youngest baby, Juan Miguel, has been brought to the font.

The last one to come was the mother, kept away for a long time by the influence of friends and neighbors, but unconsciously drawn toward those who had been kind to her children. One day she called at the mission house in great distress to tell us that the children had



THE SUNDAY-SCHOOL AT THE SANTA MARIA MISSION, SANTIAGO

been sent away from the school they attended because it had come to the attention of the teacher that they went to a Protestant Sunday-school. Everything not Roman is called Protestant here. The poor mother did not know what to do with her children, as she wished them to have a Christian education. She urged us to take the children, but we had no parochial school, because there was no one to teach it. It seemed as if our hands were too full to hold anything more, but we could not turn the children away, so a school was started. Now the number of these little ones who need us

has increased to twenty-two, and we are managing somehow to do all the work this little "Light of the Cane Brake" brings us.

Whoever it was in the United States that sent the money for the bag of candy must have sent it with a prayer, because it was blessed and has proven a blessing. It brought us Luz, who really lives for God's service. It brought five adult members to the Church, six children to the Sunday-school and three babies to the baptismal font. It started a day-school in which the bright-eyed Cuban boys and girls are being trained to right ways of thinking and living.



A UTAH SCHOOL IN A SIDE-TRACKED RAILROAD CAR

SOME UTAH CHILDREN A BISHOP KNOWS

BY THE RIGHT REVEREND FRANKLIN S. SPALDING, D.D.

ONE of the happiest parts of a bishop's life in the West is the work he can do for the boys and girls. In the course of a year I see a good many of them and of a good many different kinds. Twice a year I make a journey into northeastern Utah to our Indian mission at White Rocks on the Ute reservation. On the way I visit a number of settlements where I have young friends, many of them the children of Mormon parents.

One must make a roundabout trip in order to reach the Indian country from Salt Lake City. Some mountains are too big for the railroad to go through or over. The Wasatch Mountains that lie east of Salt Lake are of the high, steep variety. Though the end of the journey is not more than 150 miles, if one could go in a flying machine straight east, I must travel 275 miles south to get around the end of this range. At Castle Gate where the track runs be-

tween two great crags, there are coal mines and the miners and their families have their homes in a little village. Farther on is Helper. It is called by that name because there is a round-house with several extra engines. One engine cannot draw the trains up the steep grade and another has to be a "helper" to pull and sometimes if the train is long, a second "helper" locomotive pushes behind. Then we go through the town of Price in a fertile valley occupied by farmers. Our Church has no missions, workers or churches in any of these places, though I sometimes stop and hold service.

In order to get around this range of mountains, it is necessary to go over into Colorado to the town of Mack. Here there are a number of Church people, though we have no church building. But I can generally borrow the school-house for an evening service, and the school children do capital missionary work by asking their fathers and



THE ATCHEE PICNIC. THE INDIANS HAVE FOUND THE ICE-CREAM FREEZER

mothers to come. I go to the post-office, which is in the railway station, and put up a notice and visit all the people and invite them. When service time comes, the room is full and we have a good hearty service.

All through the West are towns like this where there are people who would like to have a chance to join in a prayer book service every Sunday. -- Even if they could support a resident clergyman, we have not enough men to send them. It seems a pity that so many boys and girls should be growing up with no chance of going to a Church Sunday-school and, indeed, often without the chance of going to a Sunday-school of any kind.

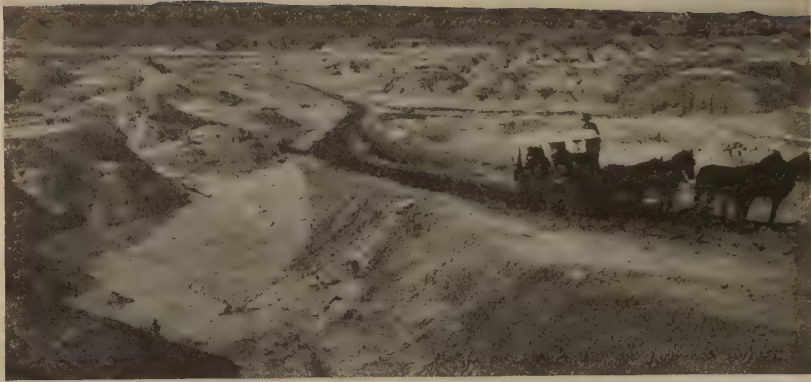
Next day, I go back north again on the east side of the mountains on a little narrow gauge train.

After about two hours we stop at a place called Atchee. It was named for an old Indian squaw, wife of Chief Ouray, who used to live there. But the railroad and the Indians do not agree, so the Indians moved away. Atchee is a

pleasant town, where the engineers and firemen and machinists of the railroad live with their families. Once in a while the Indians come to visit them. Last year many of the Atchee people went into the woods for a picnic, and while they were there, a number of old Indian neighbors came visiting, so they invited them to share the lunch they had brought.

The Atchee people felt that they must have a school, but there was no building in which to hold it. What could they do? Somebody hit upon the bright idea of using an extra railroad car. So they pulled the car over on the side track, employed a teacher and opened school. Whoever heard of a school car? The last time I visited Atchee almost everybody came to the evening service in the car. All the seats were taken and the aisle was crowded enough to make a New York "strap hanger" feel very much at home.

The next day I take the little train again. It goes puffing and struggling over the steep pass, and Dragon is



STAGING THROUGH THE BAD LANDS OF UTAH

reached just at supper time. Dragon is proud of its new school-house, and the people kindly loaned it to me for one evening. The Church service was the third meeting held in the new school. The first was a Republican meeting and fourteen were present. The second was a Democratic meeting and twenty-four attended. At our service there were fifty! So all Dragon's Republicans, and all Dragon's Democrats, besides a dozen other people must have come to our service. As at Atchee there was no organ at Dragon. Organs are very nice to have, but there are advantages in not having any, for then everybody has to sing his best and his loudest, and the singing at Dragon was splendid. It was so earnest and so hearty.

Dragon is the end of the railroad, so here stage-riding begins. There is a long fifty-seven miles to be travelled next day, through the "bad lands," so we make an early start. We pull up at Ouray at six in the evening. Ouray is the sub-agency. There is a store, and when the United States pays the Indians the interest on the money it holds for them as payment for lands they used to live on in Colorado, part of it is distributed here. I had never held service here, but the agent said I

could have his office for a church. That night, in proportion at least, we had the biggest congregation in the United States, for every single person in Ouray came to church. There were seventeen people present, six white men and women and eleven Indians. The service books were distributed and the people asked to read the responses, but the light was rather dim and it was not easy to read. One voice, however, led the others, strong and clear, as if there was one person anyway who understood what he was saying and singing. It was the voice of Henry, one of Mr. Hersey's Indian young men.

Next day, I pushed on to Randlett, where the Church of the Holy Spirit and the rectory and hospital are. I spent the night with Mr. Hersey, and next day in his wagon rode to Vernal, thirty-five long and rather cold miles. There was an extra duty this time, for Bishop Davis of the Latter-Day Saints had invited me to lecture in the Mormon "Stake House," as it is called, on my trip to England last summer. "Stake" means among the Mormons, diocese. It was a cold, snowy night, but the building was crowded and many of the Mormons who were of English birth were glad to hear again of old England and

St. Paul's Cathedral and Westminster Abbey, even though they did years ago leave the Church of their fathers to become followers of the prophet Joseph Smith, Jr.

White Rocks is the next stopping place. Captain Hall, the Indian agent, met me at Fort Duchesne.

"I have appointed a service for the Indians to-morrow," he said, "and I want you to tell them how wrong and foolish it is to get drunk. The Government is just about to pay them their money for the year, and usually after that the guard-house is crowded with drunken Indians for several days. Charley Mack will interpret for you." At two in the afternoon the church was crowded. All sorts of Indians, tall men and short, fat women, and little children, and babies hanging in papoose boards on their mothers' backs. The choir of girls from the school sang "Onward, Christian soldiers," and "Stand up, stand up for Jesus." Then all who knew them said together the Creed, and



OLD SUGAR, ONE OF THE WHITE ROCKS INDIANS



"ONWARD, CHRISTIAN SOLDIERS," AT THE CHURCH OF THE HOLY SPIRIT, RANDLETT



"POSSIBLY MY MOTHER CAN SEE
THE PREACHER, BUT I CANNOT"

the Lord's Prayer and then the sermon began. This is what I tried to say to them:

"There are four kinds of houses. First, there is the house you live in, perhaps it is a log house, or perhaps it is a *wickup*. That is your own house. Then there is the Washington House, where the agent lives and where you learn what the great "White Father" in Washington wants you to do. Then there is the school-house, where the boys and girls learn to work and read and write, and lastly there is God's House, in which we are gathered. In God's House, we learn what the Great Spirit, our Father in Heaven, wishes us to do to please Him and for our own welfare. He has given us ten great laws, which we must obey."

Then, slowly, sentence by sentence, so that Charley Mack could put the meaning into the Ute language, the Ten Commandments were explained, special at-

tention being given to the seventh, which means, "to keep our bodies in temperance, soberness and chastity."

After the sermon, I asked, "Has anybody any question to ask to help you to understand?"

Then "Big Tom" spoke in Ute. "He says," explained Charley Mack, "that what you say is truly the will of the Great Spirit and that all the Indians must try hard to obey and please Him."

And they really tried, for not a single full-blooded Ute Indian was found drunk after these payments. The guard-house was quite empty, except for one poor, foolish half-breed. I wonder whether white people pay any better attention to sermons than that!



EAST WIND

On the death of his mother, when he was six weeks old, he was brought to the White Rocks Mission. Otherwise, as is the case with some Indian babies among the Utes, he might have been buried alive.



SOME OF THE JUNIOR WORKERS AT THE ANVIK MISSION

ALASKA JUNIORS AT WORK

BY DEACONESS SABINE

THE first winter I was in Anvik—it is a good many years ago now—we formed a junior branch in the mission house with the few girls who lived there with us, and we met each week. They made doll models of Anvik women's dress, mittens and moccasins. These were sold the next summer in the East for \$14, which we sent to help support a girl at Cape Mount, Africa. Each following year we worked for a girl in some different mission. As the members became familiar with the various fields, they chose their special one for the year, and were very much interested in what I could tell them about it. A few of them even made little scrap-books of pictures for themselves.

In the course of time we worked for a child in St. Hilda's School, Wuchang, and for one in the Orphanage at Osaka; twice they chose St. Mary's Orphanage, Shanghai; twice St. Peter's School in Honolulu, and once the home for Negro boys in Baltimore. Our numbers grew by the addition of the vil-

lage girls till we had twenty-five members. When they became too old to go to the school, they still came to our meetings regularly, and were always gathered around the door before the appointed time. As the years passed and they had their own houses and children, they asked me to let them do the work at home, and very often made additional gifts of little boots and mittens.

The largest sum we earned by all this voluntary work was \$38, which we sent to Bishop Van Buren for Porto Rico in 1902. Each year in Lent we took out the six weeks' sewing for the Sunday-school Easter Offering, and this the girls liked themselves to put on the alms basin. Not the money, that had to be obtained by sales later, but the very bundle of dolls' clothes, a unique offering for the altar!

The boys under Mr. Chapman's supervision did their share, too. With their penknives they whittled from spruce wood little models of all the tools in use at Anvik, and sets of jackstraws. They saved what they could from



A BIG ROOM WITH TWENTY BEDS IN IT. EVERYONE SEEMED TO BE SICK. DIDI DID NOT SLEEP A WINK THE FIRST NIGHT

special jobs for which they were paid in coin, and showed the same eager interest and delight in their earnings and offerings.

They fully understood how other Juniors helped them by their gifts, and how they sent to Anvik the presents for

the Christmas-tree festival each year. I think our boys and girls were much pleased that others should in turn be helped by their efforts. There were always happy times at our meetings, and they are among my happiest recollections of the days spent in Anvik.

"I TROUBLE THEM TOO MUCH"

BY W. H. JEFFERYS, M.D.

IN a small village not far from the city of Shanghai there lives a school boy, nicknamed Didi, which means "Little Brother." As is the way with Chinese boys, he has more relatives than you might count upon a centipede's fingers, let alone your own. They are mostly village folk, farmers by trade, and poor, indeed, as compared with our common notion of farmers. But, perhaps, the very poorest of all is a great-uncle of Didi's, named Dan Yui-san, a cigarette peddler by trade, who, by industry and much effort, is able to make sometimes as much as a hundred *cash* a day, which may amount to a \$1.25 a month. Dan Yui-san is sixty-one years old, and has a wife and a son and six grandchildren, and he and the son are the entire support of the family.

But they are not all so poor as old Yui-san, Didi's relatives. For instance, there is that prosperous and somewhat famous uncle who lives 'way up in the city of Shanghai and is cook in the household of a foreign man from America, a very venerable *Si-sang*, named Archdeacon Thomson. Everybody in the village knows of this uncle, and they gather around when he pays a visit home, to hear him tell about the strange foreign people that he has seen and actually lived among.

Didi was getting along pretty well in school and learning to read and write a bit when one day last year he found that his eyes were itching frightfully and were quite red and painful. He

did not think much of it at first, but day by day they grew worse and worse, until he had to leave school. The village doctor could do nothing to help matters, and when a month or two had gone by the eyelids began to turn in and the lashes to rub up and down on the eyes, and they hurt frightfully. Finally, they became so dim that he had to be led about, or else sit at home with his head in his hands to keep out the light. Didi was going blind.

It happened that about that time the uncle from Shanghai came home for a visit, and was told the bad news that Didi was going blind. Now this uncle had a friend He-ling, who is known as "Old Father," because he is the most distinguished man of a neighboring village. For many years He-ling has been a nurse in a hospital in Shanghai, called "Dong Sung I-Yoen," or "St. Luke's" for short, where he made \$10 a month. Didi's uncle remembered that he had often heard from He-ling that they certainly had some wonderful foreign "*fa-tsuh*" at that hospital, by which people who were actually blind sometimes got back their sight. So he suggested to Didi's father and mother that they should let him take Didi up to Shanghai and "have a try at what the foreigners might do."

It was a terrible proposition to the parents, who had hardly seen a foreigner in their life, and never spoken to one, and it required a lot of "*saung-liang*"-ing; but they finally consented, with

much fear and many doubts. "A blind person get back his sight! Whoever heard of anything so absurd?"

Finally, Didi did go up to Shanghai, however, and was landed one day in a big room with twenty beds in it, and every one there seemed to be as sick as he, or more so, and he was dreadfully scared and did not sleep a wink the first night. But nothing much happened to terrify him, and next day two ever-so-kind Chinese doctors, named Dr. Day and Dr. Tyau, took him into the funniest room he had ever been in—all white and glistening—and there he fell asleep and when he awoke he never had any more pain in his eyes. And in four weeks he went back to his village well and able to see and go again to school.



"DR. DAY SAID THE OPERATION WAS
A SUCCESS, WHATEVER THAT
MIGHT BE"

Didi never knew just what did happen, but heard someone say that Dr. Day had "operated on him," whatever in the world that might be.

One day Didi was turning a somersault in the mud outside his house when old Uncle Yui-san was led down the street, slowly and carefully, by Cousin Kwen-sung, his oldest grandson. "Look out, Didi," said Kwen-sung. "You'll upset grandfather."

"Well," said Didi, "why doesn't he get out of my way when he sees I have my feet up in the air, and can't walk on my head?"

"He cannot see you," replied Kwen-sung; "he's blind."

"Blind!" said Didi. "Why, his eyes don't look sore."

"No, they are not; but three years ago a white spot started to grow in the pupil of each eye and at first his eyes were only dim, and then gradually he went stone blind. And oh, Didi, he cannot earn anything and we are terribly poor, and I am so awfully hungry. Do you suppose your mother would give us a bit of burnt rice-scrappings from the pan in which your dinner was cooked?"

"I dare say," said Didi, "but I can tell you where to get something a lot better than rice-scrappings. I know of a place where they give blind people sight."

It was all talked out, and it proved easy to persuade old Yui-san, for the village had had some experience since Didi's return. And Yui-san was led by the hand all the way to Shanghai. And there, in the glistening room, without any pain, after three years of blindness, suddenly the glorious light of God's beautiful world rushed in once more, and he saw bending over him two faces—a strange foreign face, the first he had ever seen, and the face of Dr. Day.

In a few weeks Yui-san was measured for glasses, and he was absolutely astounded to find that with them he could actually read again.

"But," he said, "I can never earn



"I CAN NEVER EARN \$4 TO PAY FOR THESE GLASSES"

*Yui-san and his nurse in the room at St. Luke's Hospital,
Shanghai*

enough to pay for such glasses. Why, they cost \$4; that is nearly four months' earnings."

He was then told that far away in America some little children had earned \$10 and sent it to St. Luke's Hospital. It had arrived that morning. It was

given on purpose to give sight to some blind Chinese, and that it would be used to pay his expenses at the hospital and to buy his glasses, and so he need have no further care.

And he answered, "I trouble them too much!"



THE SUNDAY-SCHOOL AT THE CHURCH OF THE SAVIOUR, RIO GRANDE DO SUL. IN DECEMBER IT SENT AN OFFERING OF \$51.37
TO THE CHURCH MISSIONS HOUSE FOR CHURCH EXTENSION IN JAPAN

SOME CHILDREN OF BRAZIL YESTERDAY AND TO-DAY

BY THE REVEREND W. M. M. THOMAS

HOW do the children in Brazil differ from children at home? In looks they are much the same. The dark type predominates, it is true; but is not exclusive. Really, children are children the world over.

The child must grow in order to take on certain distinctive marks that will characterize him as a Brazilian. Just so soon as the boy can he will grow his mustache and curl it at the ends, and will learn to talk with his eyes and arms, as only the Brazilian can do to perfection. Two Brazilians, be they men or women, engaged in a *quiet*, but serious, conversation, seem to be at war one with another. One unaccustomed to their violent gestures looks expectantly for the first blow, and perhaps a murder, and is not a little surprised to see them part with a friendly embrace. The children soon copy their parents in so fascinating a custom.

When in the streets we see a boy armed with two huge horns and pursued by boys wildly waving old sacks or any other rag that the desperate horned beast may mistake for scarlet, we recognize the famous and favorite bull-fight. In imitation of the dog-catchers, the boys go on their own hunts, lassoing, not often dogs, but one another, and are very happy when a poor cat falls a victim to their snares.

The boys seem to be rather lacking in originality as to games; for except for these two and the flying of kites and catching of birds, I have witnessed no other games of consequence, though I doubt not that they exist. A favorite occupation of the boys is kite-flying. They make them of various sizes and colors, and in the forms of circles, diamonds, squares and stars; but here inventive genius stops. Of course we must remember that Santos Dumont is a Brazilian.

There are few Brazilian boys or girls that lack training in certain respects. They are taught to be polite on the whole; they reverently kiss the hands of their parents and godparents, and take off their hats with due respect when a funeral passes. One would think that excessive ritual and splendor of service would create awe and reverence for things divine. The boys here have little or no respect for the Roman clergy, as they themselves constantly tell me, and so they learn to have none for the Roman Church.

Children naturally imbibe the superstitions of their parents. Look at the pictures of the two little girls, dressed up to represent, the one "Our Lady of the Conception"; the other, "Saint Michael." They were so decked out to take part in the great religious processions characteristic of Latin or Roman countries. The mother of the girl with the crown on her head was formerly, as she told me, one of the most superstitious of the Romanists. I asked her one day to tell me, as an intelligent woman of the higher social class, whether she used to worship the images of her former faith. Her reply was: "Why not? Of course I did."

Under the pure light of the Gospel that she embraced for herself and her children, the little girl has now grown up to be a Christian woman instead of an idolater. She is a sister of two of the native clergy, and the wife of another. Her name is Dona Eulalia Barcellos da Cunha Mello, called by her friends Yáyá.

The other little girl, now also grown to womanhood, lives in Santa Maria. I was at her house there one day; her parents were giving quite a large and delicious banquet, and I was much struck by the charming manners and Christian bearing of the various members of the family. The little "St. Michael" was



A BRAZILIAN GIRL DRESSED UP TO
REPRESENT OUR LADY OF THE
CONCEPTION. SHE IS NOW
THE WIFE OF ONE OF THE
BRAZILIAN CLERGY

one of the prominent figures at the banquet, for it was all in celebration of her wedding to the Rev. Mr. Krischke. Her name is Dona Maria José Machado Krischke. Her intimate friends call her Zézé.

Brazilian children are much interested in getting money for the Church. Here are two characteristic ways: To-day's paper has a long announcement of a children's play to be given in one of the theatres Sunday night for the benefit of a Roman church to be built only a square from our own Church of the Saviour in Rio Grande do Sul. When I was once in São José do Norte, a small village across the river from here, and one of my parishes, our Church people were all discussing the *padre's* methods of raising money for the Roman church. It was Sunday, and

some little children were going from house to house raffling saints' pictures.

The Church of the Saviour Sunday-school is the largest of the three in Rio Grande. Unfortunately, not more than one-half of the pupils appear in the picture. Most of the teachers may be seen in the right-hand arch of the tower. Nearly all of these children are working for the Master. Each Sunday they bring an offering for which they have worked, and present it to Him for His work in Japan.

Just before Christmas they sent to Mr. George C. Thomas, the treasurer, at the Church Missions House in New York, \$51.37 for the *Church in Japan*. All of it was the result of work done by the children for this special object. They were told not to contribute any amount except what had been faithfully



A BRAZILIAN GIRL DRESSED UP TO
REPRESENT ST. MICHAEL. SHE IS
NOW THE WIFE OF ONE OF
THE BRAZILIAN CLERGY



"YOU DON'T MEAN TO SAY THAT IN THE UNITED STATES
BLACK PEOPLE SPEAK ENGLISH!"

won by some kind of work done for the Master. To be sure that all were working for what they were bringing I took the trouble to ask frequently what it was that was being done, and almost invariably found that the work was being most faithfully and lovingly done.

I wish I could give a complete list of the many things they do, for which they receive small amounts for their weekly offerings. They go to market, to the stores, cut and split wood, blacken shoes, clean walks, windows and floors, tend the babies at home, make and sell *doces* (sweet-meats), and a host of other things too numerous to tell.

How I should like to say something about each one of the faces I know so well. Let me choose out just a few. Look at that darkest face of all, to the

left of the centre column. She had an egg once that she thought of selling for her Sunday offering; but she asked her mistress to give her a little sugar, so that she could make some *doces* to sell. She made the *doces*, sold them, and brought the result to the Master—just three times as much as if she sold only the egg. The boys, with wide collars, sitting on the ground, are the sons of one of the members of the Council of Advice,

That little fellow at the extreme right is just as polite as a boy can be. Whenever he meets me in the street, he greets me with a series of sentences like these: "How goes the gentleman? How goes Dona Sarita? How goes George Calvert? How goes the baby? Remember me to your wife. Until we meet again."



EVOLUTION OF A LOG AND ST. ANDREW'S MISSION, FORGE VILLAGE, MASS.

1. "A section of the log was soon landed in St. Andrew's churchyard"
2. "A few days' labor transformed it into a pulpit"
3. Learning the mysteries of gardening and the difficulties of unselfishness.
4. St. Andrew's Mission House
5. The chapel where the log pulpit is now doing duty

THE EVOLUTION OF A LOG

BY THE REVEREND THOMAS L. FISHER

YOU have seen a Yule log, but never heard of a log pulpit. One burns to ashes in the fireplace; the other preaches the burning words of Christ's love.

One winter's day in 1905, a giant chestnut log passed my door on its way to the sawmill. Its sound timber, deep-grooved bark and great diameter excited admiration. It looked worthy to become a pillar in the temple of God, as it had been, for more than a hundred years in the cathedral of the woods. A section of the log, five feet in length, was soon landed in St. Andrew's Church yard, and a few days labor of man and boy transformed it into a pulpit. It measured three and a half feet in diameter, and its 105 rings marked its birth in the year 1800, on the Shaker's Farm in Harvard, Mass. Easter, 1905, saw it set up in St. Andrew's Mission Chapel, Forge Village, six miles from Ayer, Mass., and from it ever since has been preached the Gospel of the Holy Child. The old tree's venerable age and durable usefulness mark to the children of the Sunday-school how they may grow up from pliant childhood into the firm faith and Christ-like service of full-grown manhood and womanhood.

Beside the pulpit, stands another smaller log from an elm tree, which became a font, where many of the children have been baptized into the Christ life and enlisted in our Lord's service to humanity.

So the children see there are other uses of trees in the Church beside the gift-laden Christmas tree, and that it is more permanently blessed to give than to receive, like the old chestnut tree pulpit, and the elm tree font.

Another means of learning usefulness is the Sunday-school garden behind the mission house. Here sixteen boys and girls cultivate flowers and vegetables all summer long, and carry home many

fine basketsful for the dinner tables. The scarcity of garden tools teaches them to be generous and loan what another lacks, and I tell them they are working on the missionary principle. For if we give of our resources to spiritually needy China and Japan, and there grows up there a national Church of Christ, burying the divisions of the Church in America, then what a mighty influence they will contribute to our efforts for Christian unity!

One of our youthful wise men, of four years, who has a younger brother, and older brother and sister, remarked to his mother: "Isn't it harder for 'Four's and Three's' to do what their mother says than for 'Eight's and Ten's'?" On this principle, I thought to myself, If the younger children are doing what their Mother Church says, to the extent of \$137,000 in six weeks, for our Lord's work in the world, then how much easier it must be for us "Eighteen's" and "Twenties" and "Forties" and "Fifties" to give what the mother Church asks.

TWO BOOKS FOR YOUNG PEOPLE

PARENTS, Sunday-school teachers and other leaders who want to give further and definite instruction about the Church's Mission to their children should equip themselves with two recently published books. Miss Sturgis's *The Overcoming of the Dragon* (50 cents), is a stirring account of the Christian army in China. Miss Payson's *Why Children Here Help Children Far Away, and How They Do It* (15 cents) based on the *Why and How of Foreign Missions*, is written for children under twelve. Both may be ordered from the Educational Department, 281 Fourth avenue, New York. Remittance should accompany order.

HOW INDIAN BOYS AND GIRLS GIVE FOR MISSIONS

BY M. S. FRANCIS



ON THE PLAYGROUND

has made our children. When the gong sounds for them to prepare for their missionary meeting, those who are busy in the sewing-rooms, kitchen, laundry or playground, hasten to make themselves ready for the occasion. Faces and hands are washed, and finger-nails cleaned with care. The older girls braid the younger ones' hair, tying the ribbons in up-to-date style as they have learned to do. The white, or "society" aprons are donned.

Peep into the boys' lavatory or sitting-room, and note there the eagerness to be presentable. After hasty dips and a rush for towels, each older boy takes some younger one in charge to comb and brush. While waiting for the final call, the missionary catechism lesson is studied; then all assemble for the opening exercises of missionary hymn, prayer, text and lesson.

One of the older girls acts as leader, under the guidance of the head, another as secretary, and a clever boy as treasurer. Each child has a cent for the mite-box. The smaller boys cut out pictures. If the day is bright, the older ones enjoy most going to the wood-pile or to some other outside work, for which they are paid according to what they accomplish. When the weather is unfavorable, they paste pictures in scrap-books. Also, they have made bead necklaces, and done needle outline work for bed covers, that their teachers are proud to show as exhibits of neatness and skill.

The advanced girls, who work hard to keep up with the weekly mending and sewing, learn at this time to hemstitch, embroider doilies, book-marks and sofa-pillows,

THE girls of St. Mary's School, Rosebud, and the boys and girls of St. Elizabeth's School, Standing Rock, S. D., always look forward eagerly to their missionary work during Lent. If the Juniors and their leaders who provide so generously for the Christmas joy of the Indian children could see the pleasing anticipation of their little brown friends, as they talk over what they hope to do in their missionary class work, they would not fail to be inspired to yet greater efforts for the Master's sake.

Let us look into these happy school homes, which have been made comfortable, bright and cosy, and are maintained each year by the help of so many Sunday-schools and Junior branches, and see how trim and neat the clothing you have sent



ELLEN SHOOTS NEAR, JULIA BROWN WOLF, AMY
IRON NECKLACE, AND ANNIE RED HORSE
AT WORK IN THE SEWING ROOM



A BUSY CORNER IN THE LAUNDRY

and to make scarfs, and stoles for Bishop Hare and Bishop Johnson. Others make infants' garments and caps. These articles are sold to the parents, teachers and friends.

Each member or family of children has a mite-box. At the close of the society's work in May, the day for the opening of the boxes is one of special interest. Two girls and two boys are appointed to count

the contents, which for the year have sometimes reached over \$100. First of all, the annual \$50 to the Board of set aside. tain amount priated to Clergy op Hare's that of the priest at ing Rock bered, a s. school for dren at Specials for Rowe, Bish- son and given. One reserved to help keep the mission chapel or cemetery or the rectory in order.



EARNING MONEY FOR MISSIONS AT THE WOOD PILE—

pledge o f work of the Missions is Then a cer- is appro- the Native Fund. Bish- salary and Indian Stand- are remem- well as the orphan chil- Sioux Falls. Bishop op Fergu- others are portion is

The daughter of the Indian missionary, one of St. Elizabeth's School graduates, and later a pupil of All Saints' School, Sioux Falls, is now a teacher at St. Elizabeth's, and the organist of the church, and she has charge of the Babies' Branch at St. Elizabeth's as well. Recently \$40 was forwarded to the Church Missions House from the Babies' Branch mite-boxes for the closing six



—AND IN THE GARDEN

months of the year. These wee contributors are under school age. They are taught to use the prayer: "God bless all the missionaries all over the world, and all the Little Helpers for Jesus' sake"; and to repeat the text: "Little children, love one another."

Daily at the noonday meal, all the children, before taking their seats at the table, join in the blessing: "Thanks be to Thee, O Lord! Feed the hungry, and grant that all men everywhere may seek and find the Living Bread which cometh down from Heaven." And so with daily prayer and loving work, as all our Juniors may, these Indian girls and boys are taking their part in hastening the time when all men shall know Him, and live to His praise.



THE CHURCH OF THE MESSIAH AROUND WHICH CENTRES ALL THE WELFARE WORK
IN MAYODAN

ESTABLISHING THE CHURCH IN A SOUTHERN MILL TOWN

BY THE REVEREND ALFRED R. BERKELEY

MAYODAN is a mill town in the northwest corner of the Diocese of North Carolina. Twelve years ago a large cotton factory was built on the banks of the Mayo River near its junction with the Dan.

The operators and their families, to the number of twelve hundred, have come chiefly from the surrounding highlands. They are largely the same kind of people that the Church is trying to reach in the mountains of this and adjoining states.



THE YOUNG MEN'S BIBLE-CLASS

Of pure Anglo-Saxon extraction they have in a measure been cut off from the outside world for generations. Possessing little or no property and with limited school facilities they have grown up in poverty and ignorance. In the country they are renters or tenants, and having to pay from one-third to one-half of their crops for rent of land and tools they are able to maintain but a bare existence. In this section tobacco is the chief crop and whole families, including women and small children, can be seen working in the fields. On the whole they are a fine class of people—honest, hospitable and intelligent. From them have sprung some of America's solid men. All they need is a chance.

These people are now pouring into the southern mill towns seeking steady employment and better remuneration. Here they have the pleasures of social life, the advantages of school and church, and better their condition in many ways. Already there are more than 125,000 factory people in North Carolina alone, and

this number is destined to be increased many fold in the near future. These conditions not only produce important social and economic questions; they offer a wonderful opportunity for the Church to spread its message among a people whose need is great and to whom it is almost unknown.

The question has been asked, "Can the Episcopal Church reach and hold and uplift these factory people?" Here at Mayodan we are trying to answer it by a practical experiment. An attractive church, well located, was built soon after the town was started. Here services were held by a visiting clergyman once or twice each month and a Sunday-school was conducted from time to time by the two or three communicants in the village. After eight years of occasional services, during which time there was scarcely an addition to the Church, those in authority realized that to make any real progress there must be a resident minister who could identify himself with the people by going into their



SOME OF MAYODAN'S RAW MATERIAL

homes and knowing them in their everyday lives.

Accordingly, about four years ago, a young clergyman was sent to live in Mayodan, being the first and, at the time, the only resident pastor in the village—although several denominations had erected church buildings in which occasional services were held.

He soon saw that to obtain the best results it was necessary to secure a sufficient number of helpers and an adequate equipment for some sort of institutional work. There were few, if any, to teach in the Sunday-school, play the organ and assist in the work generally—and as the clergyman had five other mission stations under his charge he had to be away from Mayodan a great deal of the time. An appropriation from the Board of Missions enabled Bishop Cheshire to place an efficient woman worker in the field and soon afterward a consecrated young layman came to serve as lay-assistant.

Meanwhile a small two-room cottage near the church was secured for a parish house. One room was fitted up for a lec-

ture room to seat about forty persons. Here the minister gathered the children of the neighborhood in the evenings. One night he would read to them. Another night there would be a magic lantern exhibition or some other form of entertainment. The second room of the house was converted into a reading and game room in which were placed magazines, picture books, and various indoor games. The young people flocked to this place and good effects were seen almost immediately. Many boys and girls were kept off the streets by having a comfortable place in which to spend their evenings in recreation and social enjoyment after having worked in the factory all day.

We soon outgrew our first quarters, and with the help of friends were able to buy a good two-story house of five rooms on a large lot adjoining our church property. This furnished quarters for the minister and his assistant, a meeting place for the clubs and societies and also for the night-school. One room is used for a public library and reading-room. It contains about five hundred



WHAT THE CHURCH CAN MAKE OF IT

miscellaneous books, donated chiefly by the Church Periodical Club, and largely used by the young people of the town.

The efficiency of the work has been further enhanced by the erection of a large auditorium in the rear of the church and parish house. Besides affording a place of meeting for the Sunday-school this building is used for entertainments and other public gatherings not distinctively religious. Before it was built there was no such place in town

and the church buildings were frequently used for such purposes.

The Sunday-school is our pride and joy. It has grown steadily until now it has an enrolment of over two hundred, about one-fifth of the total population of the town. The second Sunday after Christmas 196 persons were present at its session.

The Sunday-school affords the only religious instruction that many receive. We have been amazed to find how little



THE PARISH YARD HAS BECOME THE PLAYGROUND FOR THE VILLAGE CHILDREN

many of them knew upon entering the school of the fundamentals of Christianity. Private prayer is seldom practised and the Sacraments are little used. To many infant baptism is foolishness and "sprinkling" of little effect. Recently a girl of fourteen years said she had never heard of Christ until she came to Mayodan.

Few have ever known anything of the Episcopal Church and at first could not comprehend its services. Now we have well-attended and heartily-rendered services. They love to sing and we have over thirty children in our vested choir.

Besides branches of the Woman's Auxiliary, the Junior Auxiliary, and a Chapter of the Brotherhood of St. Andrew, we have two clubs for girls, in which sewing and cooking are taught, a castle of the Knights of King Arthur for the older boys and a chapter of the Knights of St. Paul for boys from twelve to fifteen years of age.

We also conduct a night-school for those who work in the mill and cannot attend the public school. This year there

are fifty pupils in the three classes. Among them are young men learning to read and write.

It has been our purpose to help those to whom we minister mentally and physically as well as morally and spiritually. By so doing we have gained their interest and confidence. Our work began with the children and continues largely among them, though we have been able to reach many of the parents.

The fact that all the children over twelve years of age work in the factory gives an added interest to the work.

By working with them seven days in the week we have been able to teach and train them in the ways and meaning of the Church.

In less than four years eighty persons have been baptized and sixty of our seventy-five communicants have been confirmed. Thirty-one were confirmed at the bishop's last visit.

Already we are looking forward to the time when the Church of the Messiah, Mayodan, will become a self-supporting parish.



A STUDY IN BLACK AND WHITE

HOW THREE YOUNG MEN GAVE THEMSELVES FOR CHINA

A TALK TO BOYS

BY KENNETH A. BRAY

REV. ARTHUR SITGREAVES MANN. 1878-1907

REV. EDWARD HAROLD FITZGERALD. 1882-1908

MR. WESTON O'BRIEN HARDING. 1887-1909

THREE short lives! Together overtotalling by a very little the three-score years and ten generally allotted to one single man. These surely were over-young to have gained much experience, and had but little opportunity to make their mark in life.

That is one way of looking at it. But wait! Three short lives! But each of them full of courage, inspiration and heroism. Young men these, but men who died on the firing line in action. Men who filled great places in our Christian army. Men who will be missed.

They were our brothers. They surely earned that title. They were every one's brothers. "Charity begins at home," say some. But our home is the Kingdom of God, and our Father is the Father of *all* men. Charity certainly did begin at home with these three, though it was to a distant brother that they took help.

Let me tell you a brief word of each of them.

Arthur Mann was always to the fore. He graduated ninth from Yale, and fourth from the General Theological

Seminary. A man with an eye to duty — smart, keen, and commanding respect.

When the appeal came for reserves for China, Arthur Mann immediately volunteered for the front. For four years he worked at St. John's, Shanghai, and there was every promise of a long term of useful service.

On July 29th, 1907, he and four other missionaries — Seabury, Gage, Kemp and Hume — all young men, four of them Yale chums — visited



ARTHUR MANN

the "White Deer College," which for 1,100 years has stood among the wild and lonely mountains of Kuling. The hot summer's morning was spent among the ancient courts and buildings, and in friendly contest as they strove to spell out the ancient inscriptions on the walls.



EDWARD FITZGERALD

At last, one of them proposed a swim in the mountain stream, which has worn for itself a deep path through the rocks. Gage and Kemp went off to find a safe pool which they remembered some way down the stream.

Meanwhile, Seabury, on a smooth rock overhanging the river, was already preparing for the swim. In his eagerness he slipped, and was carried down the stream and over the falls into the whirling, eddy pool below. He struck out two or three strokes, and then went under, not to be seen again. Mann was not in time to see him, and Hume, besides being no swimmer, had no chance to reach the pool.

Mann crawled down immediately over the face of the rock into the stream just below the hole into which Seabury had been carried. It was a dangerous descent, and would have seemed impossible to most men.

The roar of the waters had kept all cries of distress from reaching the others, and when they returned they found Mann trying again and again to get into the upper pool. But again and again the whirling, rushing waters swept him back. The three men tried together, but not one of them could make it.

At last, Mann, already nearly worn out, somehow forced his way across the

torrent at the mouth into the back current of the upper pool, and was swept almost under the waterfall. No one could follow him.

The others saw Mann carried round and round by the circling currents, and then, in an effort to dive for Seabury, sucked under by the whirlpool—never to rise again.

So he died.

Duty had called him to his death and he had once more answered to its call.

It is a great change from such a scene of excitement to the quiet sick-room of Edward Fitzgerald. Yet each is a picture of a great battle and each the story of a brave soldier.

Edward Fitzgerald was one of the best types of American—self-reliant, unselfish, athletically and mentally keen, modest, simple, of high purpose and resolution.

For a long time his mind had been set on the ministry, and after graduating from Yale in 1903, he entered the Episcopal Theological School at Cambridge.

Then he was led to volunteer for China, but a great blow was before him. An unsuspected disease of the kidneys prevented his passing the medical examination necessary before appointment by the Board of Missions.

For more than a year after his ordination he served in a country parish in his home diocese of Connecticut, trying to get the better of the difficulty. He was like an athlete training for a hard contest. These months in the open air did him much good, but still the doctor would not say that the Board of Missions could safely send him forward.

So keen was Fitzgerald's desire to go to China that he said he would gladly assume all risk to health. The alumni of the Episcopal Theological School agreed to provide his salary and his expenses to the field. Under these conditions, Bishop Roots agreed to accept him. The friend who was with Fitzgerald when the letter arrived telling him of this arrangement and that he might prepare to proceed to China, says that he fairly shouted for joy.

He sailed with Bishop Roots in De-

ember, 1907. After a few months he fell ill. His fortitude and brightness during these weeks has left an example that will uplift and strengthen all. Never for one moment did he regret coming to China, and even when he was dying he said he was glad he had come. "Who is coming to take my place?" were the words most frequently on his lips, and were his last message home.

Yes, he was happy, during his whole brief stay in China, and his usefulness and power were obvious to all he met. He helped in every way—little and big—which his unselfish ingenuity could suggest, and the example he set of courage, cheerfulness and absolute devotion, even to the very last, was invaluable. Even the Chinese, to whom he never had spoken in public, saw what he was, and one of their priests wrote after his death: "We thank God for him, for his looks, his manner and way of life. All were a sermon to us, though he had never opened his lips to preach in our tongue."

So he, too, died.

Duty had called him, and he had cheerfully responded.

And now of Weston Harding, that fine young fellow, who died, struck down by a sudden illness. His service in China lasted for less than a year and a half, but during that time he had made a real place for himself as one of the faculty of St. John's University, Shanghai. At Johns Hopkins University, Baltimore, where he was graduated in 1907, he was known as a leader in all good things. Vigorous of body, keen of mind, big of heart, he was always ready to lend a hand.

Shortly before the cable despatch announcing Weston Harding's death reached New York, there came a message from him written some weeks earlier. He was writing for college men and used such words as these:

"The greatest question before a man in college is, 'What shall I do in life?' It is much more. It is the greatest question which will ever come to him for settlement.

"Here, in China, you will find a



WESTON HARDING

chance to live a clean life of clearest purpose, an earnest life, one with an ever-extending vista of golden opportunity, the ability to seize it being limited only by your own endowment of talents. Never an ounce of energy or of capability will be wasted here. All I say is 'Come!'"

So the fine young soldier, Weston Harding, died on his twenty-second birthday, on the first day of this year, with every bright hope before him, but chiefest of all with the bright hope of an enlightened China emerging into the glorious liberty of the Gospel of Christ.

All three are gone. But what an influence they leave behind. Not one of us can ever hear the cry for help in China, but there must rise before us the vision of these three young men who laid down their lives for their friends.

Of each it is true that he was:

"One who never turned his back but marched breast forward;

Never doubted clouds would break;

Never dreamed, though right were worsted wrong would triumph,

Held we fall to rise; are baffled to fight better.

Sleep to wake!"

And now their waking voices cry to each of us, and cry with an appeal that will not down "Who will take my place?"

A WORD ABOUT THE COVER

PROBABLY few people realize what the work of the Christian Church abroad is doing for the physical betterment of hundreds of thousands of young people. Before the advent of mission schools, such a thing as care for the body was practically unknown among students in China. In fact weakness of body was often supposed to indicate strength of mind. The cover of this issue of *THE SPIRIT OF MISSIONS* not only gives a hint of what the Christian Church is doing in this direction, but also suggests the new hopes and opportunities it is opening to Chinese girls. For centuries China had practically no schools for girls because it was a well-established fact that it was next to impossible to impart any book learning to a woman. The result is that in this year 1909 not 5 per cent. of China's women can read.

A sight such as that our cover reveals might be seen almost any fair day at St. Mary's Hall, Shanghai.

A KNIGHT OF THE CROSS

ON New Year's Day the cable flashed from Shanghai word of the death of Weston O'Brien Harding, one of the faculty of St. John's University. Mr. Harding was the son of the Rev. Carroll E. Harding, of the Church of the Epiphany, Baltimore. Born in Thomaston, Me., January 1st, 1887, young Harding's life had been spent almost wholly in the city where his father has served for many years.

During his course at Johns Hopkins University, Weston Harding was a leader in religious work, devoting himself specially to directing a chapter of the Brotherhood of St. Andrew and to co-operation with the Young Men's Christian Association. Shortly before his graduation with the class of 1907 he volunteered for service in the mission field and was assigned to St. John's, Shanghai. He was admirably equipped, spiritually, intellectually and physically

for the work to which he went. There seemed every reason to anticipate for him many years of usefulness. In spite of his robust physique a sudden attack of dysentery at the end of December closed a career of much promise.

Someone must be found to take the vacant post at St. John's. Bishop Graves and Dr. Pott prefer a layman, unmarried, not over thirty-five, with a degree from an American college or university and qualified to teach the general English subjects entering into an arts course. Additional information will be furnished by the Corresponding Secretary, 281 Fourth Avenue, New York.

THE CHURCH MISSIONS PUBLISHING COMPANY

No Longer an Auxiliary to the Board of Missions

SINCE 1898 the Church Missions Publishing Company of Hartford has been known as one of the Auxiliaries of the Board of Missions. At the meeting of the Board on January 12th, the "C. M. P. C.," as it has come to be widely known, requested that this relationship should be dissolved. The Board granted the request. The company therefore returns to its original status as an unofficial organization.

Years ago, before mission study attained its present scope, the Church Missions Publishing Company was a pioneer in developing this method of spreading missionary information. To the people of the Church, in practically every part of the country, the "C. M. P. C." has rendered much appreciated service by supplying material for the use of those who wish to make a more detailed and systematic study of missions than is possible from the reading of a magazine.

The Board of Missions now has its own Educational Department, a result in large measure of the demand for such a department created by the work of the "C. M. P. C." Full information about methods of mission study can be obtained from the Educational Secretary, 281 Fourth Avenue, New York.



OFF FOR A WEEK'S ITINERARY IN THE SADDLE

AMONG THE OTOMIS

BY THE RIGHT REVEREND HENRY D. AVES, D.D.,

BISHOP OF MEXICO

WE are off for a week's itinerary by saddle among some of our native missions. For the first hundred miles Mrs. Aves is to accompany us, and it is her first experience at mountain climbing.

It is an interesting company that goes clattering through the quiet streets of Nopala in the early morning. There are twenty-five in all; fifteen mounted men, including our two local missionaries, the Rev. Samuel Salinas and the Rev. M. L. Camera, two *cargadores*, one carrying our baggage and another with the mission organ on his back (this organ travels several thousand miles a year in this way), three native women mounted and one, an Indian, on foot carrying a child, and two *mosos*, one to lead and another to urge the little white *burro* on which Mrs. Aves, "*la Señora*," is riding. Our way leads down through the valley and up the mountain side to Humini, a straggling village of stone, thatch-roofed huts, nine miles away.

We must keep strictly to the trail or the overhanging cactus trees, growing everywhere among the rocks, will be sure to pierce us with their sharp, bristling thorns. But ugly and forbidding as it appears to the stranger, the cactus is of priceless worth to the native. And quite aside from the honor given to it as a part of the Mexican coat-of-arms (in illustration of the fulfilment of the old Aztec prophecy that where the eagle should be seen resting on a cactus tree would be found the promised land), the cactus has a very high claim to our respect. Its tender leaves and the luscious fruit it bears are the staff of life to millions of people who live in the desert wilds that cover two-fifths of Mexico.

Our climbing cavalcade is heralded long before we reach the rocky ledge on which the little church and school-house stand, and there is a great crowd gathered to greet us. Greetings and leave takings, with their repeated *brazos*, are very solemn and elaborate



THE PEOPLE OF THE CHURCH AT TLALMIMILOLPAN

We are tempted to offer a year's subscription free to any one who can pronounce the name of this place rapidly at first sight

ceremonies among the Indian people, and, whatever else may have to wait, they must be punctiliously performed.

A very plainly and poorly-clad people, these; but, other reasons aside, we must respect and admire them for their devoted earnestness, which is evidenced by their works. They have built with their own hands the little stone church, about thirty feet by fifty, and the school-house (of about the same size), standing by its side. Now they are building a home for the teachers. They have a proud and independent spirit, these Otomi people; and it was probably this same spirit which led their forebears to the rocky fastnesses when the foreign conquerors claimed their rich valleys and would have made them slaves.

The occasion of our visit is made especially important by the fact that we are to examine the school; and the buildings are made as festive as green boughs and wild flowers can make them. Although the simple tests in the "three R's" are attended by some fearfulness and weeping, when we reflect that only

six months ago none of these girls, some of whom are sixteen years of age, knew either letters or figures, we must admire their progress. Indeed these Indian girls are both bright and ambitious. And we are reminded that it was from these Otomi people that several of our Hooker Annex girls came, who, during the past four years won a majority of the prizes offered by the government at the National Normal School at Toluca. When we go into the homes of these children and find no single book or paper or picture there, a realizing sense comes to us of the great blessing this school will be to them in making their darkened lives brighter, larger, fuller, better, and in helping them to better opportunities of self-help.

Ten years ago two little girls, Amelia and Lenora Bustamente, were taken from this community to be educated at the Mary Josephine Hooker School and Orphanage. They are now the teachers here; and it is to save these two young women a daily walk of eighteen miles

that the people are building a home for them by the side of the church. These teachers receive each a salary of five dollars a month—too little on which to keep house and clothe themselves properly, I fear.

The school-house has no glass in the windows; for that is something the people cannot make, and they cannot afford to buy it. But there must be glass in the windows, for at this height, about 8,000 feet, it is often quite cold, and the storms beat hard. Yes, and the windows in the teachers' house must have glass—just as soon as we can afford it.

After service—confirmation and the Holy Communion—we all have dinner out on the rocks under the trees, the people serving us from their many boiling pots and heated stones.

Round the shoulder of the mountain, in a distant valley, lies Encenillas, our next mission; and by going as fast as the little white burro will let us, we are able to reach there before dark. Here we are put up for the night at a *pulque hacienda* or plantation. For miles around there is little grown except the *maguey* (or "century plant") from which *pulque*, the national drink of Mexico is

made. After growing for eight or ten years the plant is ready to bloom. Then the heart is cut out and in the cavity (nearly the capacity of a barrel) the sweet sap or "honey water" gathers. Several times a day men come to "milk" these plants by inserting a long hollow gourd which they fill by suction, emptying it into a goat skin hung on the back. When this is full it is either carried to some customer far or near, or put into casks to be shipped to the cities. When fresh, *pulque* is an innocent, refreshing and nutritious drink; and in this state it is drunk as freely as water by young and old. But when fermented it is very intoxicating. Temperance, therefore, is a very important part of our missionary teaching.

At Encenillas we have a substantial stone church, and a devoted congregation. Here, too, the people are building a mission school for which they ask me to provide a teacher.

After service we start for our next mission, Maravillas, a ride of twenty-seven miles. On our way we stop at the homes of four graduates from our Hooker School. One cannot enter such homes with their touches of Christian



THE SCHOOL CHILDREN OF HUMINI

refinement without feeling that the light of good Mrs. Hooker's life is still shining far with a blessed brightness.

Here we must take leave of our escorts, for our following visitations carry us into another field. The missionary, the Rev. G. Melendez, meets us at Lerma with guide, *cargador*, fresh horses and another burro and *moso* for "*la Señora*." We must start early and ride fast, for Tlalmimilolpan, our first stop, is twenty miles away, and Mimiapan, where we are to pass the night, is seven miles beyond.

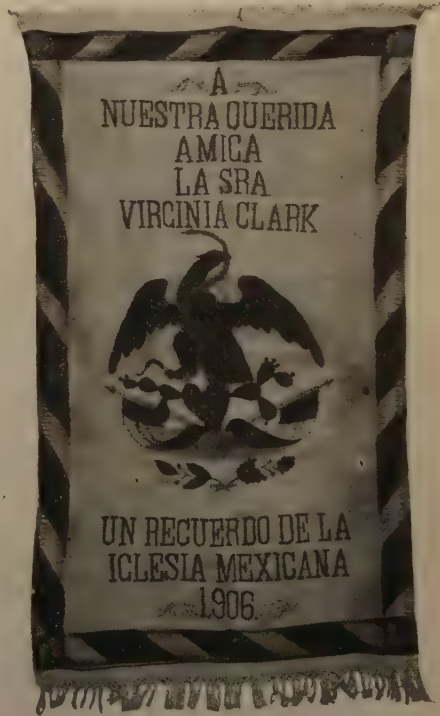
Though our trail takes us to an elevation of over 11,000 feet, strange to say, Mrs. Aves does not seem to be affected by it. Many of the people come down the mountain side to meet us and to greet us with a kiss on the hand. The little chapel (the people are gathering material with which to build a church) is filled to suffocation with a blanketed, bare-footed, clean and very devout congregation. As the people can understand only their own Aztec language, the sermon must be uttered three times—in English, Spanish and Otomi. Our interpreter and lay-reader here and at Mimiapan, Daniel Andrade, was educated at our Dean Gray School. Here we have a mission school of thirty girls, taught by Elizabeth Andrade, a graduate of the Hooker School. Being a native of the place, Miss Andrade is of special value here by being able to teach in both the Indian and the national tongue.

Among the numerous little gifts which Mrs. Aves took along for the school children were some small mirrors. It is doubtful if many of these little girls had ever seen their own faces before, except perhaps in some mountain stream, and the furtive peeps they would take at themselves, with working features, were both pathetic and comical.

These people are noted for the beautiful blankets they weave. Two years ago when the people of our native church

wished to show to Mrs. Virginia Clark, of Yonkers, N. Y., by some token, their appreciation of her lasting friendship, they decided to send her a native *zerapi* made by these Tlalmimilolpan Indians.

Our guides thought it would be possible by riding fast to reach Mimiapan before nightfall, but they were mistaken. Knowing their own direct footpaths well, but which are impossible by saddle, they soon lost their trail; and when the darkness fell (there is very little twilight in the mountains) we were wandering and scattered, with chasms between, and unable to understand our guides. But all's well that ends well. After much hallooing and scrambling up and down, we finally got together, struck the bed of a stream, and, by the good sense of our horses, reached Mimiapan before midnight, and found a good supper awaiting us.



THE BLANKET SENT BY THE PEOPLE
OF THE MEXICAN CHURCH
TO MRS. CLARK

SECRETARY SMITH TO BE DEAN OF BOISE

FOUR years ago the Rev. Everett P. Smith came to the Church Missions House to establish and direct the department of mission study. For a few years after leaving the seminary he was associated with the Rev. Dr. Rufus W. Clark, at St. Paul's, Detroit. Here his chief urged him to give a large part of his time to devising and testing many plans for enlisting people in the definite study of the scope, methods and results of the Church's mission work. Then the desire to *do*, not simply teach about, mission work sent him into the West, where for several years, at Lewiston and Pocatello, Idaho, he did faithful and constructive work.

Called back from the mission field by the Board of Missions to headquarters, Mr. Smith entered upon the difficult task of creating mission study literature, arousing people to the need of careful and systematic methods, and directing the work of study classes. Four years ago there were very few groups of people in the Church enlisted in systematic study class work. Now there are not only numbers of parish classes, but in some of the larger centres normal classes for the training of teachers are increasing the number of parish leaders. Much useful study material has been provided, not only in the form of textbooks, but in smaller pamphlets and leaflets.

While Mr. Smith was never more deeply convinced than he is at present of the value of mission study, the actual work in the field has always had the strongest attraction for him. Only a few friends have hitherto known that two years ago he volunteered for the China mission, but was prevented from carrying out his purpose by circumstances beyond his control.

Recognizing, as he does, the great importance of constructive work in the newer parts of the country, Mr. Smith felt, when the call to become the dean of St. Michael's Cathedral, Boisé, came

to him recently, that he might rightly hand over to others the work he had done at the Church Missions House and turn his face once more toward Idaho.

By Ash Wednesday he hopes to be at work in Boisé.

THE REVEREND RUFUS W. CLARK, D.D.

NO clergyman of the Church during recent years has tried more whole-heartedly to advance the Church's mission than the late Rev. Rufus W. Clark, D.D. Always keen to do what he could himself, and to lead his people to a full measure of co-operation with the Board of Missions, he made time also to think about some of the larger questions of missionary administration, especially as they bear upon the ever-present problem of reaching all Church people with the facts about the progress of her mission.

It was he who, in 1901, urged successfully the plan of districting the country and appointing a volunteer secretary for each district. It was he who in 1904 stirred the laymen of Detroit to action which resulted in the starting of the Laymen's Forward Movement of the Middle West. It was he, too, who originated the idea of a diocesan commission, composed of both clergy and laity, and charged with the duty of furthering within the diocese the plans of the Board of Missions. A number of dioceses in the West now have such commissions.

When the Board of Missions decided to change the existing districts into missionary departments and to appoint secretaries to give their entire time to some of the departments, Dr. Clark was chosen among the first for this important duty. For three years, at no little sacrifice to himself and of home ties, he travelled widely in the Middle West from Michigan to Montana and from Minnesota to Southern Ohio.

His death at Columbus, O., on January 18th, 1909, came as a great shock to many friends and as a great loss to the Church's missionary enterprise.

THE DEPARTMENT OF THE SOUTHWEST

BY THE REVEREND CARROLL M. DAVIS

THE second Missionary Council of the Seventh Department opened with a largely attended service on the evening of January 5th, in Topeka, Kansas, Bishop Millspaugh presiding. The Rev. Dr. Correll, of Japan, gave a strong answer to the question, "Why should we give the Gospel to the world?" Bishop Kinsolving, of Texas, spoke tellingly on "Missions the Measure of Christian Vitality." With this meeting and the early Communion on the following morning, the Feast of the Epiphany, the council began on a high level. Nor did it drop down. A quiet, earnest enthusiasm characterized every session.

The report on the work of the past year showed that with a population of more than 13,000,000 the department has 50,000 communicants. The whole of the United States shows an average of one communicant to every 107 of population. This department shows one to every 265. The average increase in communicants in the United States last year was 3 per cent., and in this department it was a little more than 4 per cent. While we did not pay our apportionment in full, there was an increase over the previous year of \$413.34. There are at present 323 clergy in the department, and 730 parishes and missions, but of these only 111 contain 100 communicants or more.

The conference on "The Success of the Missionary Campaign dependent on the Strength and Loyalty of the Home Base," was effectively handled, particular stress being laid on the fact that both clergy and laymen must be whole-heartedly converted to missions. Knowledge of the work and workers is absolutely essential, hence the necessity of THE SPIRIT OF MISSIONS in every Church family. Too many of us are in the cold-water stage of having no inter-

est. When we get in touch with the Church Missions House, "which is a hot place," we reach the simmering stage and begin to warm up; when we reach the stage of steam then something is going to happen. Awaken interest on the firing line, and sympathy, gifts and prayers will result.

The conference at which the bishops spoke of the needs and opportunities in their several dioceses was exceedingly interesting and helpful, and gave ground for hope and encouragement.

The men's dinner given by the Cathedral Club at the Masonic Hall was a great success. More than 150 men were present. Judge Prince, of New Mexico, spoke briefly but forcibly of the strategic value of the Seventh Department, and the Rev. Beverly Warner, D.D., made a masterful and persuasive appeal to enlist the laymen in the world-wide movement to extend the Kingdom.

At the business sessions the Bishop of Missouri presided. The Bishop of Oklahoma was elected vice-president, the Rev. Francis S. White, of Kansas, secretary, and Mr. A. C. Stowell, of Kansas City, treasurer. An assessment of \$15 was levied on each diocese to meet the incidental expenses. The Rev. R. W. Patton, Department Secretary, notified the council that he could not do justice to both the Fourth and Seventh Departments, and expressed a desire to be relieved of the Seventh. He has done such excellent work that great regret was expressed for the necessity of this decision. The question of the selection of a Department Secretary was referred to a committee consisting of the Bishops of Missouri, Dallas and Oklahoma, the Rev. E. A. Temple, the Rev. L. F. Potter and Messrs. H. D. Ashley, and D. W. Nellis, with power to

elect, subject to the approval of the Board of Missions. Dean Davis, of St. Louis, was chosen to represent the Department in the meetings of the Board. Oklahoma City was selected for the next meeting place, January 18th-20th, 1910.

The Council closed with a rousing missionary service, Bishop Osborne, of Springfield, and the Rev. W. R. Patton speaking on the responsibility of the Church for the evangelization of the world.

The generous hospitality of Bishop

Millsbaugh and the Church people of Topeka did much to give life and cheeriness to the council. The fine properties possessed by the Cathedral, the Sisters of Bethany, and Christ Hospital, opened the eyes of many to what "foresightedness" could do for the Church. And the preparedness of the several speakers, their evident earnestness and devotion to the Church's Mission, helped to make the council mark a long step forward in the Department of the Southwest.

THE MEETING OF THE BOARD OF MISSIONS

THE Board of Missions met at the Church Missions House on January 12th. The Bishop of Pittsburgh was called to the chair. The following members were present: The Bishops of Pennsylvania, New Jersey, Pittsburgh, Massachusetts, Rhode Island, Indianapolis, Long Island, Newark and New York; the Rev. Drs. Eccleston, Vibbert, Anstice, Alsop, Perry, Parks, Mann, Storrs, Smith and Page; Messrs. Low, Mills, Chauncey, Thomas, Goodwin, Mansfield and Admiral Mahan, and Messrs. Butler, King, Morris, Pepper and Pruyn. The Bishops of Vermont, Asheville and Nevada, honorary members, were also present. Mr. Charles G. Saunders, of the First; Dr. William Jay Schieffelin, of the Second, and the Rev. Carroll M. Davis, of the Seventh Missionary Departments, were in attendance upon the meeting.

Immediately that the Board was called to order the death of the Rev. Rufus W. Clark, D.D., Secretary of the Sixth Missionary Department, was announced, when the chairman bade the Board to prayer. By resolution, a minute was adopted as follows:

In order that a record may be preserved of the self-forgetting and faithful, as well as efficient,

service of the Rev. Rufus W. Clark, D.D., the Board of Missions has ordered the following minute to be spread upon its records:

The Church is under a perpetual obligation to Dr. Clark in that he first proposed the appointment of Department Secretaries, which office no doubt will add to the efficiency of the Church's administration of its missionary affairs.

Again, in that when he himself was chosen secretary for the Fifth Department with the care of Department Six added, without hesitation he surrendered his parish and assumed the duties of an office which required his almost constant absence from his home.

Again, in that upon the request of the Board of Missions, without hesitation, and because it seemed to the Board of Missions to be for the best interests of the work, he removed his residence from Detroit and became secretary for Department Six, where his successful work was witness to his unremitting devotion.

It was due to Dr. Clark that the Layman's Forward Movement in the Church owes its origination, a movement which

promises eventually to bring together into one company of men working for His interests all the laymen in the Church who look for the coming of our Lord.

For these reasons, as well as for the unfailing exhibit of the gentleness and patience and faith that so adorned his character, the Board of Missions would render thanks for the good example of this His servant.

The Treasurer presented his monthly report, showing the total receipts applicable upon the appropriations to January 1st to be \$111,950, being an increase as compared with the corresponding date last year of \$15,131.46, or rather more than \$5,000 improvement over the last report. It was encouraging to notice that the greater part of this increase came from the healthful sources of "parishes and individuals" and "Woman's and Junior Auxiliaries." The Treasurer, however, stated that, even if the proportionate increase was kept up for the remainder of the year, until September 1st, it would not provide for the increase in the appropriations.

The Rev. Everett P. Smith, having accepted a call to take charge of St. Michael's Cathedral, Boisé, Idaho, resigned his position as Educational Secretary. The resignation was accepted with an expression of regret. The chairman addressed the Rev. Mr. Smith on behalf of the Board, and Mr. Smith gave a brief résumé of his four years' work.

The Board was informed that the Rev. Charles C. Rollit, elected secretary of the Sixth Department, would enter upon duty February 2d.

A number of bishops in the home field communicated with the Board on matters connected with appropriations and their wishes were met.

The Bishop of the Philippines writes that sundry parties in the islands have begun a subscription for an endowment fund for the salary of the clergymen there. The Bishop of Cuba reported

concerning his recent visit to the Canal Zone. The work at Panama City has been placed directly under Archdeacon Bryan and with the additional missionaries the archdeacon will not have to travel so much. He will have as his assistant the Rev. Mr. Mulcare, deacon. Bishop Knight says: "We now have catechists in all the colored congregations, and the priests will visit them to administer the Sacraments."

A further balance appearing on account of the Men's Thank-offering, because of additional receipts since last report, making the total of the fund received to date \$774,966.93, an appropriation of \$2,000 was made to the Bishop of Sacramento toward the purchase of a building to be used for Japanese services in the city of Sacramento when all that is needed has been contributed, save this amount, to complete the same, and an appropriation of \$1,000 was made to the Bishop of Springfield toward the purchase of a building for colored work in the city of Springfield, Ill., provided that the remaining amount required shall be raised within six months.

The Bishop of Hankow wrote that they were expecting to begin the medical class again in February. They had eight applications from the sixth form of Boone College—men who have had five or six years of English study and will have six years' work in the medical school.

The Bishop of Albany, as the presiding officer of the Board, was requested to express to the British Admiralty the gratitude of the Board of Missions for the protection afforded by Captain Nugent, of H. M. S. *Flora*, to our staff in Anking at the time of the mutiny of November 19th.

Out of the balance which has accumulated to the credit of the Men's Thank-offering, the Board made an appropriation of \$3,750 for the purchase of land at Sendai, Japan, so that the total amount given by the Woman's Auxiliary United Offering of 1907 might be devoted to the building.

Writing of Miss Ridgely at Cape

Mount, who is about coming home for vacation, Bishop Ferguson says: "The people generally will miss her and will wish her back, for she is beloved by all. She possesses the true missionary spirit, and I wish we could have several like her in this district." The bishop examined both the boarding-school for boys and Miss Ridgely's day-school for girls during a recent visit. He found that there were 169 pupils on both rolls, and says that they made a good showing. While at Cape Mount the bishop baptized fifteen and confirmed nine persons.

Authority was given the Bishop of Mexico to employ in the field the Rev. Charles H. Remington, formerly of Fort Dodge, Ia. Bishop Aves wrote very interestingly about the opportunity for work among English-speaking people, resident on the Isthmus of Tehuantepec.

Bishop Knight reported at length with regard to the missionary situation in Cuba, particularly with regard to his own official acts since his arrival from the Isthmus of Panama. There are now seventeen clergymen in the two districts under his episcopal charge and they have presented for confirmation 561 persons during the last calendar year—357 of these in the Canal Zone. There are about 10,000 Chinese in Havana, and the bishop is desirous of beginning a mission among them.

The Rev. Charles B. Ackley writes from Guantanamo that the hope of his life is to have a good trade school for the boys, who need to be taught the dignity of labor as well as skill in their work. Mr. and Mrs. Ackley were met cordially by the officers and men of the naval station at Guantanamo, and at their invitation Mr. Ackley holds services for them once a week.

It was reported on behalf of the Standing Committee on Audit that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

The Board was addressed by the Bishop of Nevada concerning the work as he found it in the missionary district.

The Rev. Ernest deF. Miel was unanimously elected to membership in the Board, to fill the vacancy caused by the recent death of the Rev. Dr. Morgan. He has since accepted.

At the request of the Church Missions Publishing Company of Hartford, its auxiliary relationship to the Board of Missions was terminated.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

MR. E. P. ZIEGLER, proceeding to Cordova, left his home at Detroit on December 30th and sailed from Seattle by the steamer *Yucatan* January 8th.

Porto Rico

THE REV. ARTHUR S. JUKES, who was appointed on October 13th, sailed with his family from New York on December 5th by the steamer *Ponce* for Mayaguez *en route* to Ponce and arrived at his station on the 12th.

Honolulu

THE REV. NEAL DODD and his mother, Mrs. A. M. Dodd, whose appointments were announced in the October number, have resigned and returned to the Pacific Coast.

MISS HELEN L. EMERSON left her home at Gansevoort, N. Y., January 2d; sailed from San Francisco by the steamer *Siberia* on the 9th and arrived at Honolulu January 15th.

The Philippines

BISHOP BRENT has reported his arrival at Manila November 1st.

THE REV. MYRON B. MARSHALL and wife, who sailed from San Francisco on September 15th arrived at Zamboanga on November 8th.

Africa

MISS SARA A. WOODRUFF *en route* for her post of duty sailed from Liverpool November 18th and arrived at Cape Palmas on December 13th.

Shanghai

ON January 1st information was received by cable that Mr. Weston O'Brien Harding, of the faculty of St. John's University, had died that day in Shanghai after a brief illness. Mr. Harding was an alumnus of Johns Hopkins University, 1907.

AT the meeting of the Board of Missions on January 12th the appointment by Bishop Graves of the Rev. Henry A. McNulty, of the Diocese of Newark, as a missionary in his district was approved, and at the bishop's request Miss Sarah H. Reid, of the same diocese, was appointed a missionary worker.

THE REV. J. M. B. GILL, whose appointment has been heretofore announced, was present at the farewell service in the chapel of the Church Missions House on January 8th and left New York the same day *en route* for Shanghai. He sailed from San Francisco by the steamer *China* on January 16th.

MR. M. P. WALKER, returning after vacation, left New York January 1st and sailed from San Francisco by the steamer *Siberia* on the 9th.

Tokyo

COMING to the United States on special duty, the Rev. H. St. George Tucker, president of St. Paul's College, sailed from Yokohama by the steamer *Empress of India* December 27th and, arriving at Vancouver on January 9th, reached New York on the 15th.

IN St. Luke's Church, Montclair, N. J., on December 29th, Miss Harriet A. McGill was married by the Rev. F. B. Carter to Mr. George R. Bedinger, recently appointed to the Tokyo District. Mr. and Mrs. Bedinger left New York January 20th, expecting to sail from San Francisco by the *Chiyo Maru* on the 30th.

MISS BERTA R. BABCOCK, on regular furlough, sailed from Yokohama on October 26th and arrived at her home, O'Fallon, Ill., on November 14th.

A SUNDAY-SCHOOL MISSIONARY RALLY IN NEW YORK

DELEGATES from at least twenty Sunday-schools in the Boroughs of Manhattan and the Bronx, and from Mt. Vernon, attended the Sunday-school missionary rally held at the Church of Zion and St. Timothy, on the afternoon of January 17th.

The rally was arranged by the Missionary Educational Secretary of the diocese, Mr. Samuel Thorne, Jr., in cooperation with the Junior Clergy Missionary Association. In order that there might be room for all each school was limited to not more than two delegates from each class. These delegates were elected by the class, received badges, and in return for the privilege were charged with the responsibility of reporting the rally to their classes. The plan worked admirably. The interest aroused was so great that, in spite of the extremely bad weather, between 800 and 900 children filled the church. The rector, the Rev. Dr. Lubeck, welcomed the delegates, and Dr. Herman L. Duhring, of Philadelphia, Secretary of the Sunday-school Institute, made the address.

His text was "A good soldier of Jesus Christ." Near the writer was a group of rather restless boys; but upon Dr. Duhring's first question, "How many books are there in the Bible," the answer, sixty-six, came in an instant from these boys. The speaker had caught the interest of the children, and, by his inimitable skill, he never lost it. He made magic use of the number "six," bringing out from the children themselves, through his questions, the six requirements of a good soldier—to enlist, drill, watch, march, fight and win. The singing was inspiring, and the whole service made a deep impression upon all who took part.

THE WOMAN'S AUXILIARY

To the Board of Missions



WATER GATE, SOOCHOW

THE TRAVELLING SECRETARY

NO. VI. FOUR WEEKS IN SHANGHAI

TO most readers of THE SPIRIT OF MISSIONS the mention of the District of Shanghai calls up a picture of the Jessfield compound, with the church and the bishop's house, the buildings connected with St. John's University, St. Mary's Hall, the Training-school and the Orphanage. But even then their imagination must fail to take in everything, and they can hardly tell how the scene first appears as one drives out through the streets of the foreign concession where East and West struggle and work, buy and sell and play, side by side; past the race-course and through a little Chinese village, into the lane lined with bamboo

and to the compound gates. At the left is the little house where the gate-keeper lives, with the building beyond where Dr. Lincoln holds dispensary for the neighbors every week-day morning, where on Sundays the Gate School meets and the children of the neighborhood gather, and where on Saturday afternoons the *Sing Sing We* has its meetings.

On the right, just beyond the fence and between it and the new Mann building now nearly finished, lies the strip of land, which is the Naboth's Vineyard that seems never to escape the enterprising missionary. Hardly a mission station did the Secretary visit where some

desirable piece of property was not shown which would be bought if the proprietor would sell at reasonable terms, or if the mission had the money to buy. On this special bit stand some low, thatched houses in which the owners have lived for generations. They are loath to leave and would hardly be tempted but for too large a price. Patience and perseverance, however, have recently acquired a neighboring strip and, if exercised a little longer, may succeed again.

As one drives in at the gateway the buildings of St. John's stand in front and at the right, while across the lawn at the left is the Church of St. John, with which pictures, taken through many years, have made us familiar. It is dear to all the mission family, but too small now to hold the numbers who come to worship from college and schools and orphanage and from the missionaries' houses. Those of us who have visited St. Paul's School in Concord, N. H., and seen the old chapel where the neighbors gather now and the new chapel for the boys beside it, can imagine the vision that rises before the people at Jessfield and which some future day may realize.

Between church and university buildings stand the bishop's office and house and Dr. Pott's home—the one historic dwelling left with its memories of early mission days. Between it and the bishop's house a straight avenue leads past the double house occupied by Mr. Cooper and Dr. Lincoln and the ladies' house on the left, and the Bible-woman's Training-school on the right, to the high wall with its narrow gateway, the entrance to St. Mary's. And a most charming spot that is on a bright October day when filled with Chinese friends come to greet a visiting Secretary, or on a quiet November morning when the early sunshine falls on the rows of chrysanthemums of many hues that line the walks and border the veranda.

Turning to the left outside St. Mary's wall and following the path along the

bank of the creek, we come upon the Orphanage, with its walled compound which contains the one small elevation at Jessfield, crowned with trees and covered with ivy, and with a big fallen trunk on which the orphans may play at will.

The creek is a great charm of the Jessfield compound, skirting its margin from behind the church to the back of the college buildings across the lawn, and one sits in the class-room and wonders if it is a dream when a big sail goes gliding by, just beyond the shading trees.

It is hard to know where to begin when writing of the busy life at Jessfield. Perhaps a traveller and a visitor cannot do otherwise than mention first the abounding kindness shown. In the mission field, certainly, the bishops and their families are given to that hospitality enjoined in the consecration office, and the other members of the mission are of the same mind. The mission family is truly a family, whose members come and go freely among the different homes, and among whom the visitor from the Church Missions House, which is a missionary home also, has the kindest care.

But this visitor was a busy one among a busy people. The college clock may fail to rouse one, but at ten minutes to seven the bell calls all up, and at half-past seven, as it rings again, the people gather for the prayers that begin the day. In the assembly hall at St. John's, Dr. Pott meets with the students; in the hall at St. Mary's, Bishop Graves takes certain mornings, and Mr. Tai others; in the Training-school and Orphanage, Mrs. Fredericks and Miss Elwin, or the Chinese matrons have them. It is a pretty scene to watch, as the missionaries go to and fro between their several houses, exchanging morning greetings as they pass, or stopping for a friendly chat. Not that there is much time for chat. Breakfast follows at once. Some Chinese classes have already begun, and directly the foreign teachers must go to their class-rooms.

It was interesting to spend some hours

in these, though unsatisfactory to try in one morning to discover what the girls of St. Mary's were doing in English literature and reading, in English composition, in algebra and in Chinese reading; to interview Orphanage girls studying the Life of Christ, and little ones learning Chinese characters under the direction of a teacher once an Orphanage girl herself. That would seem enough, but to it must be added a busy quarter of an hour listening to Mrs. Pott's lesson in the Training-school on the Extension of the Kingdom, or English grammar, geography and reading in the

rheumatism; while again at the Training-school we found the women busy with Church embroidery for mission churches in China and in the States.

Sunday is no exception to these full days. The Holy Communion is at seven-thirty, on alternate Sundays in English and Chinese. The Chinese services follow in quick succession; at nine Bishop Graves with the younger boys and girls, at eleven-thirty Dr. Pott with the older students and others. Sunday-schools and evening prayer are in the afternoon, and after the morning service, by immemorial custom, Dr. Pott visits



ST. ELIZABETH'S HOSPITAL AND LADIES' HOUSE, SINZA

preparatory department of St. John's. Another afternoon gave opportunity of hearing Dr. Pott on the first six centuries of the Christian Church with the three divinity students of the present class; and Mr. Cooper giving an experimental lecture on light to the class of twenty in the natural sciences; and Miss Mitchell's pupils practising such studies as a sonata of Beethoven's, Chopin's Nocturne in G minor, and Grieg's "Spring Song."

Twice at the Gate Dispensary we watched Dr. Lincoln and his Chinese assistant as they examined and cared for their patients of the day—men, women and children, with carbuncles and ulcers, eye trouble and eczema, malaria and

the Orphanage, and, taking some small favored child on his knee, questions the older ones upon the sermon they have just heard, and then proceeds to distribute cakes among them all.

At six is English evensong, and the missionaries come out from town; and other Church people also. For St. John's is becoming dear not only to our missionaries. One day it was dressed for the wedding of a young American girl, and the compound is often visited by foreign friends who find that its residents, though missionaries, are good-to-know!

Something of all this the Travelling Secretary had expected to find in visiting the district; it was when she left

Jessfield that the other sides of life became familiar with their sharp and varied contrasts. In Shanghai itself were the three centres—Hongkew, with its block of missionary homes and its business office; the hospital near by and its medical school; the old Church of Our Saviour and its school for boys; Sinza, with its unexpectedly pretty compound, St. Peter's Church and rectory, the Catechetical School and the Bishop Coxé School for boys; the ladies' house and St. Elizabeth's Hospital beyond, and the Rosa Sayres School for girls. One has read and heard of these places, and has seen most of the workers in training, or leaving for their work, or at home on furlough, but it is quite a different thing actually to visit in the ladies' house, and to go from there to Seward Road under the escort of our three physicians, to go through St. Luke's, and to go into the native city to see Grace Church, the third of these Shanghai centres.

It was a delight to see *three* doctors at St. Elizabeth's, one of them a Chinese woman whose schooldays were passed at St. Mary's. There a nurse (who was once a patient) was busily at work. Her foot had been amputated, and no one seemed to claim her, so she stayed on in the hospital, and when her first month's wages were offered, wished to refuse them. "You have cared for me," she said; "you oughtn't to give me money."

This letter would grow beyond all reason were we to go back to the days in 1863 when Dr. Boone did his first medical missionary work, and to 1880 when he returned from years spent in America and took it up again. The history of the Church in China, prepared by Miss Richmond with so much care, should be supplemented some day by personal recollections and incidents, some of which none but the earlier missionaries remember, others of which are occurring in the lives of the present workers day by day. How St. Luke's began and its first helpful Chinese friend is one such story. As we went from ward to ward

and from room to room, we were constantly reminded of the interest of those at home, evidenced in gifts made here; and again, as in every other place, we wished that those who have given in the past might see what that giving has accomplished. To see how far a small sum may go in China might inspire the most careful business man among us to large money investments in missionary enterprises where spiritual gains are surely promised! In one ward, to find the city's invalided prisoners, with a guard of police, was startling, but it recalled the words of blessing: "I was in prison, and ye visited Me." In another ward, the chaplain was talking to the men. In the Bishop Ingle private room, given by the Pennsylvania Branch, the Bible-woman from Zangzok was being cared for; the solarium, given as a memorial, is being used as a ward for the day patients. To find one of the Chinese physicians from St. Luke's teaching a class in the parish church on Sunday was a happy sign that foreign and scientific training need not destroy the faith and love that prompt to giving the Christian truths to others.

But it was not in Bishop Graves's plan that this traveller should spend the days of her Shanghai visit chiefly in Shanghai. On her arrival she stayed long enough to meet the members of the Auxiliary from the district branch in the Memorial Hall, built by the Woman's Auxiliary, and to receive their greeting; but a large part of the four weeks given to this district were spent in the outer stations. It will not be easy to forget the three visits in one day made within a few miles from the city, which few miles brought one, at first by train and then by wheelbarrow, over stony streets, across bridges and along narrow pathways between fields, to a little chapel in the country, whence the simple people came to meet us with their hearty welcome, while the bell rang out from its wooden framework the tidings of our coming.

For thirty years and more the Church



BY TRAIN TO WUSIH

has ministered in these places. Mr. Woo, who took us there, is one of the last remaining of the early Chinese clergy, and at San-tung Ko we saw Christians of a family in which five generations have been Christians. In other visits we were in missions much more recently established, in some where work has been well founded and grown finely, in others where it is making its first beginnings. In such places one feels how much a few men and women have put into their work to accomplish what has been done, and again, how the work would be strengthened and enlarged on every side if only more men and women were in the doing of it.

"Do tell the young women at home," writes Miss Richmond, "that the evangelistic work is not so difficult, after all. I have heard so many say they know they could not do it, some because they thought they could not talk to the women, some because they thought it would be such hard work to go about to Chinese houses. Tell them to come and try it; and if they cannot talk to the women, I don't see how they could talk to girls in a school."

People sometimes asked this visitor what she found surprising in China. One of her chief surprises was the affectionateness of Chinese people; and our girls at home would not find it hard to talk to women who greet them with faces

shining with kindly welcome and with fondly clinging hands. A warning was given not to make evangelistic journeys seem altogether a pleasure trip, but there are those among our girls who might find many drawbacks compensated for by long hours of gliding between green and narrow banks, looking upon cultivated fields and thatched farms and ancestral halls and numberless grave mounds, or walking on the towing path in the keen fresh air, till the little creek cutting across the way or the big water buffalo, of possibly evil intent, would drive one back to the boat.

These canals and creeks, winding to and fro all through this part of China, lend a wonderful charm to visits in the District of Shanghai. Arriving at Soochow by train, and leaving at Henli by the way a company of foreigners bound for the regatta, we were met by Deaconess Paine, seated in a little boat and accompanied by half a dozen school-girls who, after they had made their greetings, demurely resumed their knitting after the fashion of the deaconess. At Wusih Mr. Mosher's boat was in waiting, and we went through miles of waterways and past some of the most picturesque combinations of temples and trees and wall and bridge and water that any town can show, to the landing near the house built by a New Jersey gift, where a New Jersey woman makes her home. In Soochow



THESE CANALS AND CREEKS LEND A WONDERFUL CHARM TO THE DISTRICT OF SHANGHAI

chow and Wusih we saw what a few years' work has wrought—houses built, missionary families and single missionaries at work, boarding-schools for girls and boys, preaching-places, reading-room, dispensary, a small house where some hospital work is being begun, land on which the hopeful eyes of our missionaries already see the buildings of the future.

In Kia Ding were shown the little church and school where Chinese work under the oversight of a visiting foreign clergyman; at Tsing-poo we saw how they are getting on in Miss Porter's absence, and how they look for her return. We saw her empty chair in the upper veranda, and wondered if she ever found the leisure time to sit there and look across the open fields to the memorial tower and the city wall, and if she ever felt lonely in remembering that in all Tsing-poo she was the only foreigner. We spent a rainy day at Sung Kiang, and saw what promise may be in a work conducted by Chinese with no oversight other than the bishop's. At Zangzok we stayed in the Chinese house where Mr. Wilson spends many patient hours visiting with his Chinese friends, meeting and talking with the people while Dr. Fullerton conducted a clinic of a day and a half, in which she saw 108 patients. At Yangchow Mr. Ancell and Mr. Sinclair entertained Bishop and Mrs. Graves and Miss Dodson as well as the Secretary in his quarter of a Chinese house, which quarter alone contains fifty rooms. To the æsthetic mind such visits have their attractions, though suggestion of doors without fastenings and doorways without doors, of stairs steep almost as ladders and doorsills raised a foot above the ground, of stone floors and windows filled with paper instead of glass, might hint at certain practical discomforts to be met with.

Yet in such places were found the early prayers, though the boys' school might furnish the only worshippers; and noon prayers and English evensong are kept up, even if a man says the prayers

alone or finds his wife his only congregation to listen to his sermons. "We have to do it," one of them said, "to keep up our own spiritual life."

One goes about with these men and women of ours—our very own—whom the Church has sent to these distant outposts, and they greet one with loving hospitality and give one of their best. They take us to see the historic and strange and interesting sights amidst which they live; they lay aside their work or study for an hour, to play the attentive host; but when at noon each day we are privileged to meet with them—at St. John's or St. Peter's, in Soochow or Wusih—we hear the "chapter" read, the same chapter every day and everywhere:

And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

And then the men and women who form the little congregation respond: "Thanks be to God"; and the visitor, privileged to be among them, remembers why it is they are in China and also thanks God from her heart.

It was the day before she left that there appeared on the walls of college and school the "extra," telling of the deaths of the Emperor of China and the Empress Dowager. Chinese boys and girls gathered round to read it; the news it told was on the lips of every one, Chinese and foreign, and the question, "What will come next?" Before friends in America can read these words some answer in part will have been given to this question; meanwhile, whatever happens, the Chinese people are working out an answer.

When the Woman's Auxiliary presented a greeting to the Secretary, their letter contained these words: "China has

been spoken of as a sick old man, because she is one of the oldest nations, but for hundreds of years she has made no progress. But she has also been compared to a sleeping lion. The latter comparison is certainly more encouraging, because, when an old man gets well, he is too feeble to do much work, but, when a lion wakes up, he is full of life and power."

In Shanghai and its province of Kiang-su the evidences of the sleeping lion and his awakening are clear on every hand. In the crowded streets wheelbarrows and open carriages with horses, driver and footman go side by side, while the electric car passes by them, and the motor turns the *ricksha* out of the way. The electric light that is no new thing in the city is being put into St. John's; the medical work at Wusih flourishes because introduced by the skilful practice of a Chinese doctor; men trained in our university are taking leading places in English teaching in Chinese schools as translators and interpreters; girls from St. Mary's are working in hospital, school and parish.

One sees in the same city a great procession in which gigantic idol figures are carried through the crowded streets, and a school where men are being trained in foreign medicine and rooms where insane patients are treated with Christian care. Or one sees the white lanterns hanging above the house where Buddhist priests for days pursue their rites, and poor old women kneeling for private prayers in the Roman church; or the young women from Germany, England and America, in the Training-school of the China Inland Mission, putting on Chinese dress as a part of their preparation for their work; while, in a private Chinese school, a little Japanese lady in bloomers is teaching the lancers to her Chinese girls! The Widows' Home, established by our veteran Chinese priest; the Slave Refuge, in which our bishop's wife is so deeply interested and of whose Board of Managers Mrs. Smalley is president; the Door of Hope,

with its several houses, show how Christian philanthropy has begun its activities; while lectures, concerts, flower shows and exhibits of precious jade and china tell how foreign and Chinese alike look for instruction and entertainment. Shanghai, grown to over a million inhabitants, is coming to be a cosmopolitan city; Chinese men and women, whose training has begun there and is being continued in England and the United States, in Scotland and Germany and

not undertaking it, and to strengthen the big works established might tempt the best equipped of our young men and women, while for others the simpler conditions of the country stations have their own appeal. They surely would have, if our young people *only knew*.

As for nine weeks this Secretary has travelled up and down the great water road of China, she has dreamed dreams and seen visions of a time when year by year each home parish may have its own



AT TSING-POO THEY ARE LOOKING FOR
MISS PORTER'S RETURN

Japan, will return to their own land with cosmopolitan ideas and interests, to introduce an element that can hardly be ignored in the awakening that is to come.

Complex conditions create complex difficulties. The men and women who go to the District of Shanghai have no light and simple task. The temptations they have left behind them they will find again, and new trials of their Christian faith and character. They cannot, by coming to Shanghai, leave the world behind; they will find it there, and in it and not of it they must live. That this is no easy thing to do is a poor reason for

gift of young manhood or young womanhood to make to the mission field; of men and women in many of our cities and towns and country homes, to whom great wealth has been entrusted, freely giving large sums each year for the large work that is waiting to be done.

Among the mountains at Kuling is a quiet grave where lies the body of the teacher at St. John's who gave his life to save his fellow. By the gate of the University the building is rising that bears his name and is his memorial. It is a fitting memorial, but it will give to those who carry on St. John's still more work to do. They already have too



ACROSS BRIDGES AND ALONG NARROW PATHWAYS

much; in Hongkew and Sinza, in Wusih and Soochow, in every point of the mission, men and women have work beyond their strength. There are days when to know of hard fighting to be done calls men to the field. Are not those days now?

THE OFFICERS' CONFERENCES

THE January Conference of Diocesan Officers was held on Thursday, the 21st. Mrs. Sioussat, the President of the Maryland Branch, presided, and the following dioceses were represented: Central New York, one; Central Pennsylvania, one (Junior); Colorado, one; Long Island, seven (one Junior); Maryland, one; Nevada, one; New York, nine (three Juniors); Pennsylvania, four.

After the regular business, the subject, "Extension of the Auxiliary," was taken up. The Rev. E. P. Smith made an address, speaking of the importance of using different methods for different people, and of having, if necessary, different branches or chapters in a parish, so that all the women and girls could find a place in the work of the Auxiliary. Mrs. Sioussat read a paper on "Extension," by Mrs. Nicholas, President of the Western New York Branch, and the subject was discussed. The use of study classes, parlor meetings and missionary teas were suggested. The second subject, "Representation," was introduced by a paper written by Mrs. Neilson, President of the Pennsylvania Branch, and this was followed by letters

from one or two other absent officers and discussion by those present.

THE February Conference will be held in the Board Room at 10:30 on Thursday, February 18. After the regular business of the Conference, Dr. Lloyd will conduct a Quiet Hour for the Diocesan Officers.

THE Woman's Auxiliary in Western New York is, at the request of the Librarian compiling a complete file of THE SPIRIT OF MISSIONS from 1836 to date for the Reference Department of the Grosvenor Library, Buffalo.

The following numbers are needed to complete the file:

1837 needs November.

1842 " June.

1843 " August and December.

1845 " January, February, September, November, December.

1846 " March, June, July, October to December.

1848 " September.

1850 " June, September, November, December.

1851 " all but April.

1854 " March and October.

1856 " June and October.

1857 " all but January.

1859 " all.

1868 " April.

1888 " April.

If any readers of THE SPIRIT OF MISSIONS have any of the missing numbers with which they would be willing to part, will they communicate with Mrs. H. W. Blake, 777 Seventh Street, Buffalo, N. Y.?

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Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China, Japan, Mexico and Cuba; also work in the Haitian Church and in Brazil; in forty dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-eight bishops, and stipends to 1,530 missionary workers, and to support schools, hospitals and orphanages.

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Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following from December 1st, 1908 to January 1st, 1909.

* Lenten and Easter Offering from the Sunday-school Auxillary.

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxillary.

Home Dioceses

Alabama

Ap. \$153.05

ADAMSVILLE — (Apportionment, 1907-08), Gen.....	3 00
BLOUNT SPRINGS — (Apportionment, 1907-08), Gen.....	3 00
BOLIGEE—St. Mark's: Gen.....	11 55
CALERA — (Apportionment, 1907-08), Gen.....	50
CARLOWVILLE—St. Paul's: Gen.....	19 05
COALBURG—(Apportionment, 1907-08), Gen.....	3 00
COAL VALLEY—(Apportionment, 1907-08), Gen.....	50
CORONA AND PATTON—(Apportionment, 1907-08), Gen.....	5 00
DORA—(Apportionment, 1907-08), Gen.....	2 00
EUFULA—St. James's: Gen.....	4 00
FLORENCE—Trinity Church: Gen.....	3 00
GLEN CARBON—(Apportionment, 1907-08), Gen.....	3 00
GREENSBORO—St. Paul's: Gen.....	25 70
HUNTSVILLE—Nativity: Dom.....	8 20
JASPER — (Apportionment, 1907-08), Gen.....	3 00
LEWISBURG — (Apportionment, 1907-08), Gen.....	3 00
MONTGOMERY—St. John's: Gen.....	55 55

Albany

Ap. \$206.08; Sp. \$118.55

ALBANY—St. Paul's: Wo. Aux., Sp. for Miss Cody, Fort Yukon, Alaska.	5 00
AMSTERDAM—St. Ann's: Gen.....	11 00
BEEDES—Felsenheim Chapel: Frn....	17 00
CATSKILL—St. Luke's: Dom.....	21 68
COOPERSTOWN—Dr. H. B. Sill, Sp. for Mann Hall, Shanghai.....	50 00
DELHI—St. John's: Dom.....	24 05
FORT EDWARD—St. James's: Alaska,	

\$6.32; Gen., \$11.09.....	17 41
GLEN'S FALLS—Church of the Messiah: Gen.....	1 50
GLOVERSVILLE—Christ Church: Gen..	5 21
HOOSAC—All Saints': Dom., \$25.16; Gen., \$25.17.....	50 33
HOOSICK FALLS—St. Mark's: Wo. Aux., Sp. for Rev. L. Kroll, for Parish House Fund, Lahaina, H. I....	5 00
HUDSON—Christ Church: Wo. Aux., Sp. for Bishop Griswold, Salina....	25 00
MORRIS—Zion: Miss Anna G. Steele, Dom., \$5; Colored, \$5; Indian, \$5; Frn., \$5.....	20 00
SANDY HILL—Zion: Alaska.....	6 31
SCHENECTADY—Christ Church S. S.: Sp. for Cape Mount Lighting Plant, Africa.....	3 50
SCHUYLERVILLE—St. Stephen's: Gen., \$5; Dom. and Frn., \$10.....	15 00
TROY—St. Barnabas's: Dom., \$7.93; Frn., 50 cts.; Sp. for Cape Mount Lighting Plant, Africa, \$1.05.....	9 48
WALTON—Christ Church S. S.: \$6, Junior Aux., \$3, Sp. for Cape Mount Lighting Plant, Africa.....	9 00
WARRENSBURG—Holy Cross: Gen....	8 16
MISCELLANEOUS—Meeting in Troy, Wo. Aux., Sp. for Rev. J. W. Chapman, Alaska.....	20 00

Arkansas

Ap. \$5.00

LITTLE ROCK—Christ Church: "A Member," Gen.....	5 00
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Atlanta

Ap. \$60.32

CARTERSVILLE—Ascension: Gen.....	22 32
COLUMBUS—Trinity Church: "A Communicant," Gen.....	10 00
DECATUR—Holy Trinity Chapel: (Ap-	

portionment, 1907-08) Gen.....	15 00
GRIFFIN— <i>St. George's, St. Cecilia's:</i> Junior Aux., Alaska.....	3 00
MACON— <i>Christ Church:</i> Junior Aux., for Chinese Day-school.....	10 00

California

Ap. \$158.87

BELVEDERE— <i>St. Stephen's:</i> Gen.....	7 00
OAKLAND— <i>St. John's:</i> Gen.....	60 22
SAN FRANCISCO— <i>Grace:</i> Salary of Rev. J. W. Nichols, Shanghai.....	50 00
SAN MATEO— <i>Church Divinity-school:</i> Salary of Rev. J. W. Nichols, Shang- hai (Apportionment, 1907-08)....	16 65
SAUSALITO— <i>Christ Church:</i> Gen.....	25 00

Central New York

Ap. \$299.52; Sp. \$34.95

CLAYTON— <i>Christ Church:</i> Gen.....	20 54
CLINTON— <i>St. James's:</i> Dom., \$13.88; Gen., \$23.63; S. S., Sp. for Cape Mount Lighting Plant, Africa, \$3....	40 51
DRYDEN— <i>Trinity Church:</i> Gen.....	5 50
FULTON— <i>Zion S. S.:</i> Sp. for Cape Mount Lighting Plant, Africa.....	6 00
HAMILTON— <i>St. Thomas's:</i> Dom.....	3 62
HARPERSVILLE— <i>St. Luke's:</i> Gen.....	9 00
ITHACA— <i>St. John's:</i> Sp. for Trade School, Ichang, Hankow.....	95
LA FARGEVILLE— <i>St. Paul's:</i> Gen.....	8 40
MANLIUS— <i>St. John's School:</i> Sp. for Trade School, Ichang, Hankow....	25 00
ONONDAGA CASTLE— <i>Church of the Good Shepherd:</i> Dom., \$1; Gen., \$1.	2 00
OWEGO— <i>St. Paul's:</i> Dom. and Frn...	4 00
STRACUSE— <i>Grace:</i> Gen.....	7 95
St. Philip's: Gen.....	1 00
MISCELLANEOUS—Wo. Aux., Gen.....	200 00

Central Pennsylvania

Ap. \$438.82; Sp. \$32.87

DRIFTON— <i>St. James's:</i> Wo. Aux., Sp. for Grace Hospital, Morganton, Asheville, \$10; Sp. for Rev. W. H. Hardin's work, Gastonia, Asheville, \$1.....	11 00
EAST MAUCH CHUNK— <i>St. John's:</i> Gen.	15 60
HONESDALE— <i>Grace:</i> Dom. and Frn...	24 22
JONESTOWN— <i>St. Mark's:</i> Dom.....	4 75
LEBANON— <i>St. Luke's:</i> Porto Rico, \$1.25; Philippines, \$1; Rev. Mr. Cooper's work in Wuchang, Han- kow, \$23; Gen., \$211.93; Wo. Aux., Sp. for Rev. W. H. Hardin's work, Gastonia, Asheville, \$1.....	238 18
MAUCH CHUNK— <i>St. Mark's:</i> Indian, \$5.94; Colored, \$5; Dom., \$5; Frn., \$5; Gen., \$10.....	30 94
MILFORD— <i>Church of the Good Shep- herd:</i> Wo. Aux., Sp. for St. Mat- thew's Hospital, Fairbanks, Alaska, for blanket.....	2 87
POITSVILLE— <i>Chapel of Resurrection:</i> Gen.....	6 00
SCRANTON— <i>Church of the Good Shep- herd:</i> Gen.....	50 00
St. Luke's: Dom., \$63.13; Gen., \$7....	70 13
WILKES-BARRE— <i>St. Stephen's:</i> Wo. Aux., Sp. for Rev. W. H. Hardin's work, Gastonia, Asheville, \$1; Sp. for Mrs. E. D. Beardsly, Harvard, Chicago, \$1.....	2 00
READING ARCHDEACONRY—Wo. Aux., Sp. for Grace Hospital, Morganton, Asheville, \$10; Sp. for Mrs. Walter Hughson, Morganton, Asheville, \$5..	15 00

Chicago

Ap. \$547.96; Sp. \$1,182.00

AURORA— <i>Trinity Church:</i> Gen.....	10 15
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CHICAGO— <i>Ascension:</i> Dom.....	15 00
<i>Epiphany:</i> Dom. and Frn., \$24.41; Choir Boys' S. S. Class, Day-school for Boys, Ichang, Hankow, \$5.....	29 41
St. Barnabas's: Gen.....	15 30
St. James's: Dom. and Frn.....	407 66
St. Paul's: \$144, Infant Class S. S., \$21, Mrs. Page's S. S. Class, in memory of Edward Henry White, \$5, Sp. for Sagada, Philippine Isl- ands.....	170 00
Trinity Church: Sp. for Sagada Mis- sion, Philippine Islands, \$12; George S. Blakeslee, Dom., \$5; Frn., \$5....	22 00
MISCELLANEOUS—Ashton Bisland, Gen.	1 00
ELGIN— <i>Church of the Redeemer:</i> Wo. Aux., Gen.....	2 00
EVANSTON— <i>St. Luke's:</i> Dom., \$1; Dom. and Frn., \$100.44.....	101 44
FREEPORT—Myrtle L. Kaufman, for hospital or dispensary work in China.....	5 00
HIGHLAND PARK— <i>Trinity Church:</i> Gen.....	50 00
OTTAWA— <i>Christ Church:</i> Wo. Aux., Gen.....	1 00
MISCELLANEOUS—Through Mrs. Meacham, from the Wo. Aux. of Grace, St. Peter's, Trinity Church, St. Paul's, Church of the Redeemer, St. Chrysostom's, Christ Church, Atonement, Epiphany, St. Mark's, Evanston; Junior Aux., Evanston, Christ Church, Ottawa, St. August- tine's, Wilmette, Christ Church, Winnetka, and a collection from a diocesan meeting, Sp. for Manila Cathedral site.....	1,000 00

Colorado

Ap. \$69.10; Sp. \$5.00

DENVER— <i>St. John's Cathedral:</i> Junior Aux., Alaska.....	5 00
St. Stephen's: Dom. and Frn.....	64 10
Mrs. J. F. Spalding, Sp. for Manila Cathedral site.....	5 00

Connecticut

Ap. \$1,193.03; Sp. \$1,829.48

<i>Specific Deposit, \$5,000.00</i>	
BLACK HILL—Guild Room Mission, Gen.....	2 57
BRIDGEFORD— <i>Trinity Church:</i> Gen., \$31.21; Sp. for Mann Memorial Hall, Shanghai, \$28.....	59 21
St. Paul's: "A Friend," Sp. for Mann Memorial Hall, Shanghai.....	5 00
CHESHIRE— <i>St. Peter's:</i> Sp. for Mann Memorial Hall, Shanghai.....	6 20
EAST HADDAM—Mrs. F. S. A. Wendel, work in Southern Florida.....	1 00
EASTON— <i>Christ Church:</i> Gen.....	3 00
FAIRFIELD—"Cash," Sp. for Sagada Mission, Philippine Islands.....	10 00
FORESTVILLE— <i>St. John's S. S.:</i> Sp. for closed churches, Eastern Ore- gon.....	1 00
HARTFORD— <i>Christ Church S. S.:</i> Sp. for Miss A. T. Wall, Aomori, Tokyo, \$50; Sp. for Rev. J. W. Nichols, Shanghai, for Boys' School, \$50; Sp. for Right Rev. James H. Van Buren, Porto Rico, \$20.....	120 00
St. John's: Sp. for Trade School, Ichang, Hankow.....	53 41
Trinity Church: "Friends," \$306, G. J. Capewell, \$25, E. D. Redfield, \$10, H. N. Robinson, \$50, Sp. for Trade School, Ichang, Hankow; "A Member," Sp. for Boone College Fund, Wuchang, Hankow, \$500;	

Girls' Friendly Society, Sp. for Bishop Rowe, Alaska, \$25; Sp. for Mrs. Wetmore's School, Arden, Asheville, \$10.....	926 00
Mrs. A. O. Goodman, Sp. for Mann Memorial Hall, Shanghai.....	300 00
LITCHFIELD— <i>St. Michael's</i> : Gen.....	85 54
MERIDEN— <i>St. Andrew's</i> : Dom., \$9.85; Colored, \$3.45; Gen., \$43.88.....	57 18
MIDDLETOWN—Wo. Aux., Sp. for Boone College Fund, Hankow.....	16 46
"Friends," Sp. for Trade Schools, Ichang, Hankow.....	35 00
MILFORD— <i>St. Peter's</i> : Gen.....	6 23
NEW HAVEN— <i>Christ Church</i> : Dom. and Frn.....	396 53
<i>St. Paul's</i> : Gen.....	82 25
Mrs. A. P. Stokes, \$50, Miss C. B. Farnum, \$25, Sp. for Manila Cathedral site, Philippine Islands.....	75 00
NEW MILFORD— <i>St. John's</i> : Mrs. Cornelia E. Wright, China, \$20; Sp. for Rev. E. J. Lee, Anking, Hankow, \$20; Brotherhood of St. Paul, Chapter No. 17, Gen., \$5.....	45 00
NORWICH— <i>Christ Church</i> : Sp. for Mann Memorial Hall, Shanghai.....	7 75
"A Friend," Sp. for Mann Memorial Hall, Shanghai.....	10 00
PARKVILLE— <i>Grace</i> : Sp. for Mann Memorial Hall, Shanghai.....	5 25
PLYMOUTH— <i>St. Peter's</i> : Dom.....	17 06
SALISBURY— <i>Salisbury School</i> : Gen.....	10 00
SAYBROOK— <i>Grace</i> : Dom.....	44 00
SOUTHPORT— <i>Trinity Church</i> : "J. H. H.," one-half of gift of securities of the face value of \$10,000, the income to be used for Domestic and Foreign Missions, except \$100 for a special purpose stated by the contributor.....	5,000 00
STAFFORD SPRINGS— <i>Grace</i> : Sp. for Mann Memorial Hall, Shanghai.....	3 00
WATERBURY — <i>St. John's</i> : Dom., \$289.31; Shanghai, \$106.74; Sp. for Hankow, in memory of Rev. Edward Harold Fitzgerald, \$26.41.....	422 46
WILLIMANTIC— <i>St. Paul's</i> : Dom.....	27 41
WINDHAM— <i>St. Paul's</i> : Dom.....	8 00
MISCELLANEOUS — Branch Wo. Aux., Sp. for School Funds, Anvik, Alaska, \$66; Sp. for Rev. S. H. Littell, Hankow, \$15.....	81 00
"Anonymous," Sp. for Mann Memorial Hall, Shanghai.....	100 00

Dallas

Ap. \$81.46; Sp. \$5.05

ABILENE — <i>Heavenly Rest</i> : Babies' Branch, Gen.....	50
DALLAS— <i>Incarnation</i> : Dom. and Frn. Babies' Branch, Gen., \$2.17; Sp. for Chinese Annex, St. Luke's Hospital, San Francisco, California, \$1.....	12 25
DENISON— <i>St. Luke's</i> : Gen.....	3 17
FORT WORTH— <i>St. Andrew's</i> : Dom. and Frn.....	4 56
<i>Trinity Church</i> : Babies' Branch, Gen., \$1.28; Sp. for Chinese Annex, St. Luke's Hospital, San Francisco, California, \$1.....	55 70
TEXARKANA — <i>St. James's</i> : Babies' Branch, Gen., \$5; Sp. for Chinese Annex, St. Luke's Hospital, San Francisco, California, \$3.05.....	2 28
	8 05

Delaware

Ap. \$125.06; Sp. \$115.00

CLAYTON— <i>Trinity Church</i> : Gen.....	6 56
DELAWARE CITY— <i>Christ Church</i> : Wo. Aux., "A Member," Sp. for Bishop Brent, Philippine Islands, at his dis-	

cretion.....	10 00
WILMINGTON— <i>St. Andrew's</i> : Wo. Aux., Sp. for Anvik School, Alaska, <i>Trinity Church</i> : Dom., \$49.75; Frn., \$18.75.....	5 00
Through Mrs. Henry B. Thompson, Sp. for Manila Cathedral site, Philippine Islands.....	68 50
MISCELLANEOUS — Mexican Division, Wo. Aux., "Bishop Lee" scholarship, Mexico.....	100 00
	50 00

Duluth

Ap. \$106.00; Sp. \$10.00

BAUDETTE— <i>St. John's</i> : Gen.....	2 40
DULUTH— <i>St. Paul's</i> : Wo. Aux., Mrs. W. J. Suffel Memorial Fund, Gen. (of which Apportionment, 1907-08, \$70).....	100 00
PAYNESVILLE — <i>St. Stephen's</i> : "A Friend," Sp. for Sagada Mission, Philippine Islands.....	10 00
WARROAD— <i>St. Peter's</i> : Gen.....	1 60
WILLIAMS— <i>St. James's</i> : Gen.....	2 00

East Carolina

Ap. \$43.17; Sp. \$2.50

ATKINSON— <i>St. Thomas's</i> : Gen.....	1 40
BONNERTON— <i>St. John's</i> : Gen.....	5 00
HAMILTON— <i>St. Martin's S. S.</i> : Gen.....	17 27
KINGSTON—Rev. W. H. Meade, D.D., Gen.....	2 00
MAXTON— <i>St. Matthew's</i> : Gen.....	2 50
WASHINGTON—Jno. G. Brogaw, Sp. for Church Extension Fund, Porto Rico.....	2 50
WILMINGTON—Miss E. Watson, Dom.....	5 00
WINDSOR— <i>St. Thomas's</i> : Gen.....	10 00

Easton

Ap. \$61.70

CECIL Co.— <i>Trinity Parish, Trinity Church</i> (Elkton): Gen.....	5 20
<i>St. Andrew's Memorial</i> (Andora): Gen.....	50
TALBOT Co.— <i>All Saints' Parish</i> : Gen.....	2 50
WICOMICO Co.— <i>St. Peter's</i> (Salisbury): Gen.....	53 50

Florida

Ap. \$0.75; Sp. \$5.00

Specific Deposit, \$5,000.00

HUNTINGTON— <i>All Saints</i> : Sp. for rebuilding Sagada Mission, Philippine Islands.....	5 00
PENSACOLA— <i>St. Katharine's S. S.</i> : Gen.....	75
ST. AUGUSTINE— <i>Trinity Church</i> : "J. H. H.," one-half of a gift of securities of the face value of \$10,000, the income to be used for Domestic and Foreign Missions, except \$100 for a special purpose stated by the contributor.....	5,000 00

Fond du Lac

Ap. \$19.30; Sp. \$5.00

FOND DU LAC—"G. M. R. and P. B. R.," Gen.....	2 00
JACKSONPORT— <i>Holy Nativity</i> : Gen.....	5 00
RIPON— <i>St. Peter's</i> : Indian.....	12 30
WAUPUN— <i>Trinity Church</i> : Wo. Aux., Sp. for Bishop Rowe, Alaska.....	5 00

Georgia

Ap. \$198.09; Sp. \$75.00

BRUNSWICK— <i>St. Jude's</i> : Dom.....	62
<i>St. Mark's</i> : Dom.....	6 20
FREDERICA— <i>Christ Church</i> : (Apportionment, 1907-08) \$50, Gen.; S. S.,	

Boys' School, Soochow, Shanghai, \$25	75 00
SAVANNAH— <i>Christ Church S. S.*</i> : Gen., \$84.82; Sp. for scholarship, Anvik, Alaska, \$75	159 82
St. Stephen's: Gen.	25 00
THOMASVILLE— <i>Church of the Good Shepherd</i> : Day-school, Dom.	6 45

Harrisburg

Ap. \$360.70; Sp. \$7.65

BEARTOWN— <i>Calvary</i> : Gen.	8 20
CHAMBERSBURG— <i>Trinity Church</i> : Sp. for work of Miss Dixon, Simpson's Ford, Asheville.	7 65
LANCASTER—St. James's: Dom. and Frn., \$182.18; S. S., scholarship at St. Mary's School, Rosebud, South Dakota, \$60	242 18
St. John's: Gen.	25 00
MARIETTA—St. John's: Dom. and Frn.	36 27
MONTOURSVILLE— <i>Church of Our Sa- viour</i> : (Apportionment, 1907-08) Gen.	17 74
PHILIPSBURG—St. Paul's: Gen.	28 00
SHIPPENSBURGH—St. Andrew's: Gen.	3 31

Indianapolis

Ap. \$266.83

INDIANAPOLIS — <i>Grace Pro-Cathedral</i> : Dom., \$11.80; Gen., \$34.45	46 25
JEFFERSONVILLE—St. Paul's: (Appor- tionment, 1907-08) Gen.	24 65
LAWRENCEBURG— <i>Trinity Church</i> : Gen.	10 00
TERRE HAUTE — St. Stephen's: \$164.05, Wo. Aux., \$31.88, Gen.	185 93

Iowa

Ap. \$55.00

DUEBUQUE—St. John's: Salary of Rev. Mr. Nleh, Hanch'uan, Hankow.	45 00
MARSHALLTOWN—St. Paul's: Frn.	10 00

Kansas

Ap. \$17.60; Sp. \$18.66

KANSAS CITY—St. Peter's: Gen.	1 50
WICHITA—St. John's S. S.: Gen., \$16.10; Wo. Aux., Sp. for native girl, St. Andrew's Priory, Honolulu, \$18.66	34 76

Kansas City

Ap. \$34.47

KANSAS CITY—St. Mark's: Dom., \$4.47; S. S.,* Gen., \$30	34 47
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Kentucky

Ap. \$329.57

LOUISVILLE— <i>Church of the Advent</i> : Gen.	40 00
Christ Church Cathedral S. S.: Gen.	19 62
St. Andrew's S. S.: "William A. Rob- inson" scholarship, St. John's Uni- versity, Shanghai.	40 00
St. Paul's: Wo. Aux., Gen.	60 00
MISCELLANEOUS — Laymen's League Mission mass meeting, Gen.	169 95

Lexington

Ap. \$64.18; Sp. \$39.10

ASHLAND— <i>Calvary</i> : Gen.	7 03
COVINGTON—Miss L. Wynne, Gen.	40
DANVILLE— <i>Trinity Church</i> : Gen.	25 00
FRANKFORT—Ascension: Gen.	25 00
LEXINGTON— <i>Christ Church Cathe- dral</i> : Wo. Aux., Sp. for insurance of Rev. C. H. Evans, Tokyo.	25 00

NICHOLASVILLE— <i>All Saints'</i> : Gen.	1 75
SOMERSET— <i>Christ Church</i> : Dom.	5 00
MISCELLANEOUS—Lexington, Winches- ter and Frankfort Branches, Wo. Aux., Sp. for Miss Thurston's work, Cuba	14 10

Long Island

Ap. \$442.08; Sp. \$1,058.00

BROOKLYN— <i>Transfiguration</i> : Woman's Guild, "A Thank-offering," Sp. for Bishop Aves, Mexico.	8 00
Holy Cross Mission: (Apportionment, 1907-08) Gen.	5 75
Grace (Heights): H. E. Pierrepont, Sp. for Bishop Rowe, Alaska, \$200; Sp. for Bishop Roots, Hankow, \$200; Sp. for Girls' Training-school Missionary Literature Scholarship Fund, \$10; Sp. for Wuchang Li- brary Fund, \$100; Wo. Aux., Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$500	1,010 00
St. Ann's S. S.: "Benjamin C. Carter" scholarship, Orphan Asylum, Cape Palmas, Africa, \$50; "Frederick T. Peet" scholarship, St. John's Uni- versity, Shanghai, \$70	120 00
St. George's: Parish Guild, Sp. for work of Rev. C. E. Betticher, Jr., Alaska, \$10; Sp. for Rev. Mr. Gil- man, Hankow, \$10	20 00
St. Mark's (Eastern Parkway): Dom. and Frn.	8 82
St. Peter's: Dom., \$25.31; Frn., \$25.31; S. S., "Lindsay Parker" (Graduate) scholarship, South Da- kota, \$19.33	69 95
St. Paul's (Flatbush): Dom.	198 38
(Bensonhurst)—Mrs. John C. Wel- wood, Sp. for Miss A. T. Wall, Tokyo	20 00
JAMAICA— <i>Grace</i> : Gen.	27 90
SAG HARBOR— <i>Christ Church</i> : Dom.	5 28
SETAUKET— <i>Caroline Church</i> : Dom.	6 00

Los Angeles

Sp. \$11.25

PASADENA— <i>All Saints'</i> : Wo. Aux., Sp. for Miss Woods's work, Fort Yukon, Alaska	11 25
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Louisiana

Ap. \$381.89; Sp. \$43.50

ALEXANDRIA—Wo. Aux., Mrs. Evans's salary, Alaska.	2 25
HOUMA—St. Matthew's: Wo. Aux., Dom.	4 00
NAPOLEONVILLE— <i>Christ Church</i> : Wo. Aux., Miss Evans's salary, Alaska, \$2.50; support of girl, St. Eliza- beth's School, South Dakota, \$2.50; Miss Suthon's salary, Kyoto, \$5; Gen., 50 cts.	10 50
NEW IBERIA— <i>Epiphany</i> : Wo. Aux., Gen.	2 50
NEW ORLEANS — <i>Annunciation</i> : Wo. Aux., Gen., 70 cts.; Junior Aux., Sp. for Mrs. Dorothy N. Sharpe, Hender- sonville, Asheville, to buy medicine, 50 cts.	1 20
Christ Church Cathedral: Wo. Aux., salary of Miss Suthon, Kyoto, \$1.20; Junior Aux., Sp. for Mrs. Dorothy N. Sharpe, Hendersonville, Asheville, to buy medicine, \$5	6 20
Grace: Junior Aux., Sp. for Mrs. Doro- thy N. Sharpe, Hendersonville, Asheville, to buy medicine.	3 00
St. George's: Wo. Aux., Miss Suthon's salary, Kyoto.	10

<i>St. Paul's</i> : Wo. Aux., Mrs. Evans's salary, Alaska, \$1.50; Miss Suthon's salary, Kyoto, \$15.89; "Theological" scholarship, Brazil, \$300; Gen., \$10; Junior Aux., Sp. for Mrs. Dorothy N. Sharpe, Hendersonville, Asheville, to buy medicine, \$5.....	332 39
<i>Trinity Church</i> : Wo. Aux., Miss Suthon's salary, Kyoto, \$15; Junior Aux., Sp. for Mrs. Dorothy N. Sharpe, Hendersonville, Asheville, to buy medicine, \$2.....	17 00
OPELOUSAS— <i>Epiphany</i> : Mrs. Callie Dunbar, Frn.....	10 00
THIBODAUX— <i>St. John's</i> : Wo. Aux., Miss Suthon's salary, Kyoto.....	5 40
WEST FELICIANA— <i>St. Mary's</i> : Gen.....	2 85
MISCELLANEOUS—Wo. Aux., Sp. for Dr. Corell, Kyoto, for his work.....	28 00

Maine

Ap. \$107.39; *Sp.* \$64.90

BANGOR— <i>St. John's</i> : Miss Clark's Prayer Book Class, Sp. for Colored Industrial School, Tryon, Asheville.....	4 00
BRUNSWICK— <i>St. Paul's</i> : Gen.....	5 00
CALAS— <i>St. Anne's S. S.</i> : Gen.....	1 00
PORTLAND— <i>St. Stephen's</i> : Dom.....	43 31
ROCKLAND— <i>St. Peter's</i> : Dom. and Frn.....	20 00
MISCELLANEOUS—Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$38.08; Sp. for Bishop Rowe, Alaska, \$60.90.....	98 98

Marquette

Ap. \$9.50

GWINN—Gen.....	1 35
HOUGHTON— <i>Trinity Church</i> : Frn.....	8 15

Maryland

Ap. \$394.68; *Sp.* \$1,003.50

ALLEGHANY— <i>St. George's</i> (Mt. Savage): Dom.....	5 20
BALTIMORE— <i>Christ Church</i> : Gen., \$100; Sp. for Anking Fund, Hankow, (of which Mrs. Wm. M. Manley, \$100; Miss Sophie Malone, \$10; Miss Eugenie Schiff, \$5), \$133.....	223 00
<i>Grace</i> : Sp. for Anking Fund, Hankow (of which H. Irvine Keyser, \$50).....	75 00
Through Mrs. Robt. Garrett, Sp. for Manila Cathedral site, Philippine Islands.....	532 00
"In Memoriam," Sp. for Dr. E. L. Woodward's work in Hankow.....	50 00
"A Friend," Gen.....	50 00
H. W. A., Sp. for Rev. Mr. Ancell, Shanghai.....	20 00
G. Herbert Boehm, Sp. for Church Extension Fund, Porto Rico.....	10 00
Miss Julia Burton, Wo. Aux., Sp. for ground for training school, Hankow.....	10 50
"A Friend," Sp. for Anking Fund, Hankow.....	10 00
Edwin Schenck, Sp. for Anking Fund, Hankow.....	2 00
BALTIMORE Co.— <i>St. Mark's-on-the-Hill</i> (Pikesville): Dom. and Frn.....	20 98
HARFORD Co.— <i>St. Mary's</i> (Emmorton): Gen., \$40; Wo. Aux., Frn., \$10.....	50 00
"Tithe," Gen.....	10 00
HOWARD Co.— <i>St. John's</i> (Ellicott City): Dom., \$125; Frn., \$20.....	145 00
<i>St. John's Mission Chapel</i> : Dom.....	5 00
WASHINGTON Co.— <i>St. John's</i> (Hagerstown): Woman's Bible Class of S. S., Sp. for rebuilding Mission, Sagada, Philippine Islands.....	5 00

MISCELLANEOUS—Junior Aux., Mission Study Class, Frn.....	8 50
Through Mrs. A. F. Sioussat, Miss Gilman, \$100; Mrs. Gilpin, \$25; Miss Duer, \$10; Mrs. Keyser, \$10; Mrs. Sioussat, \$5; Miss Carter, \$5; Interest on deposits, \$1; Sp. for Manila Cathedral site, Philippine Islands.....	156 00

Massachusetts

Ap. \$1,035.26; *Sp.* \$1,048.00

ANDOVER— <i>Christ Church</i> : Dom. and Frn.....	139 44
BELMONT— <i>All Saints</i> : Dom.....	35 00
BOSTON— <i>Advent</i> : Frn., \$6; Africa, \$34.45; St. John's University, Shanghai, \$6; Gen., \$10.40; S. Alice Ranlett, Gen., \$2.....	58 85
<i>Emmanuel</i> (West Roxbury): Gen., \$12.28; Wo. Aux., for salary of Missionary at Logan, Utah, \$10; for salary of Miss Woodruff, West Africa, \$3.....	25 28
<i>Church of the Good Shepherd</i> : Dom., 80 cts.; Indian, \$11.50; Colored, \$4.60; Frn., \$5.....	21 90
<i>Mission S. S.</i> (Orient Heights): For support of a bed in the Elizabeth Bunn Hospital, Wuchang.....	12 21
<i>St. Ansgarius's</i> : Gen.....	20 00
<i>St. Mark's</i> (Dorchester): (Apportionment, 1907-08).....	24 13
<i>St. Stephen's</i> : A Parishioner, Sp. for Sagada Mission.....	1 00
<i>Trinity Church</i> : Member Wo. Aux., Sp. for Insurance, Rev. F. E. Lund, Hankow.....	50 00
Grant Walker, Sp. for Mann Hall, Shanghai.....	500 00
F. W. Hunnewell, Gen.....	100 00
E. B. Page, Sp. for Bishop Roots, Hankow.....	100 00
"E. A. R. S.," Sp. for Bishop Rowe, Alaska, for work in schools.....	50 00
Through Miss Evelyn Sears, Sp. for Manila Cathedral site, Philippine Islands.....	30 00
Ruth Lawrence, for Bishop Brent's work in the Philippines.....	25 00
Capt. Herbert Winslow, Sp. for Mann Hall, Shanghai.....	25 00
R. H. Gardiner, Sp. for G. T. S. Missionary Literature Scholarship Fund.....	10 00
(Roxbury): "In Memoriam," Sp. for St. James's Hospital, Anking, Hankow.....	10 00
Miss Julia Johnson, \$3; Mrs. Augustus Hemenway, \$50; Mrs. George P. Gardner, \$25; Sp. for Manila Cathedral site, Philippine Islands.....	78 00
CAMBRIDGE— <i>Christ Church</i> : \$59; "L. E. W.," \$1; Sp. for Chinese Hospital, San Francisco, California.....	60 00
<i>St. John's Memorial Chapel</i> : Gen.....	25 00
Mrs. Edward Abbott, Sp. for Mann Hall, Shanghai.....	50 00
CANTON— <i>Trinity Church</i> : Gen.....	6 66
CHELSEA— <i>St. Luke's</i> : Gen.....	20 00
GROTON— <i>Groton School, St. John's Chapel</i> : Sp. for Mann Memorial Hall, Shanghai.....	50 00
LAWRENCE— <i>St. John's</i> : Dom., \$6; Frn., \$3.....	9 00
LEXINGTON— <i>Church of Our Redeemer</i> : Gen.....	25 00
LYNN— <i>Incarnation</i> : Frn.....	4 00
MALDEN— <i>St. Paul's</i> : Dom., \$36.47; Indian, \$8.65; Colored, \$8.65; Frn., \$38.01.....	91 78
MEDFIELD— <i>Advent</i> : Gen. (of which Apportionment, 1907-08, \$6.09).....	16 16
NEW BEDFORD— <i>Grace S. S.</i> : For	

<i>St. Paul's</i> : Gen.....	450 00
<i>St. Stephen's</i> : Ministering Children's League, Alaska, \$1; S. S., Miss Alice K. Moiles's Class, Sp. for St. Mary's Orphanage, Shanghai, \$1.10.	2 10
"Little Helpers," Sp. for F. E. Adams's Memorial, Good Shepherd Hospital, Fort Defiance, Arizona..	10 00
S. A. Courtis, for support of Day- school, Hankow.....	25 00
Through Miss Frances Sibley, \$270, Newburyport, Massachusetts, Utica, New York, and Alton, Illinois, \$110.35, Sp. for Manila Cathedral site	380 35
FLINT— <i>St. Paul's</i> : \$48.50, Junior Aux., \$10, Gen.....	58 50
HIGHLAND PARK— <i>St. Alban's</i> : Dom..	4 00
LANSING— <i>St. Paul's</i> : Mission Class, Sp. for Sagada Mission, Philippine Islands	5 00
OWOSSO— <i>Christ Church</i> : Personal. Wo. Aux., Gen.....	5 00
SAGINAW, W. S.— <i>St. John's</i> : Gen....	27 60
YPSILANTI— <i>St. Luke's</i> : Wo. Aux., Alaska, \$10; Gen., \$2.....	12 00
MISCELLANEOUS—Wo. Aux., Sp. for Rev. S. H. Littell, Hankow.....	100 00
Junior Aux., St. James's Hospital, Anking, Hankow.....	5 56

Michigan City

Ap. \$20.34	
DELPHI— <i>St. Mary's</i> : Gen.....	7 20
KOKOMO— <i>St. Andrew's</i> : Wo. Aux.,	
\$5; Junior Aux., \$6.25, Gen.....	11 25
LOGANSPOUT— <i>Trinity Church</i> : Babies'	
Branch, Gen.....	1 89

<i>Ap.</i> \$56.75; <i>Sp.</i> \$9.87	
EVANSVILLE— <i>St. John's: Frn.</i>	6 60
JANESVILLE— <i>Christ Church: Dom.</i>	39 75
MAZOMAINE— <i>St. Luke's: Frn.</i>	2 40
MILWAUKEE— <i>St. Cornelius's: National</i>	
Home, Gen.	10 00
MISCELLANEOUS—Junior Aux., <i>Sp.</i> for	
Indian work in Alaska.	9 87

<i>Ap.</i> \$201.52; <i>Sp.</i> \$46.66	
BASS WOOD COVE— <i>St. Mary's</i> (P. O. Afton) : Gen.	2 00
CHATFIELD— <i>St. Matthew's</i> : Dom.	4 75
LAKE CRYSTAL— <i>All Angels</i> : Gen.	5 00
LIVERNE— <i>Holy Trinity Church</i> : Dom.	2 77
MINNEAPOLIS— <i>St. Paul's</i> : Salary of Rev. Mr. Wang, Wuchang, Han- kow	125 00
ST. PAUL— <i>St. Clement's</i> : Gen., \$7; "A Thank-offering," <i>Sp.</i> for Sagada Mission, Philippine Islands, \$5; Junior Aux., Elizabeth Bunn Me- morial Hospital, Wuchang, Hankow, \$25	37 00
ST. PETER— <i>Holy Communion</i> : Gen.	20 00
MISCELLANEOUS— <i>Sp.</i> for stipend, Rev. J. V. Altvegren.	41 66
Junior Aux., China.	10 00

<i>Ap.</i> \$348.26; <i>Sp.</i> \$5.00	
ABERDEEN— <i>St. John's</i> : Gen.....	6 40
GREENWOOD— <i>Church of the Nativity</i> : Gen.....	6 61
HATTIESBURG— <i>Trinity Church</i> : Gen..	12 00
HOLLY SPRINGS— <i>Christ Church</i> : Wo. Aux., Alaska.....	1 75
JACKSON— <i>St. Andrew's</i> : Gen., \$300; S. S., Dr. Correll's work, Kyoto,	

\$10	310 00
LAUREL— <i>St. John's</i> : Wo. Aux., Gen..	8 00
WOODVILLE— <i>St. Paul's</i> : Gen.....	3 50
YAZOO CITY—Miss Katharine Barn-	
well, Mazyck, Sp. for dormitory at	
St. Mark's Mission, Nenana, Alaska.	5 00

Missouri

Ap. \$486.89; Sp. \$98.00

DE SOTO— <i>Trinity Church</i> : Dom. and	
Frn.	5 00
ST. LOUIS— <i>Christ Church</i> : Dom.,	
\$300; Sp. for Tanana, Alaska, \$10;	
Sp. for Sagada Mission, Philippine	
Islands, \$88.	398 00
Church of the Good Shepherd: Gen.	5 00
<i>St. Peter's</i> : Dom., \$96.15; Frn.,	
\$77.24	173 39
VALLEY PARK— <i>St. Luke's</i> : Gen.	3 50

Nebraska

Ap. \$29.50

FLORENCE— <i>St. Mark's</i> : Dom. and Frn.	5 00
NEBRASKA CITY— <i>St. Mary's</i> : Gen.	23 50
PLATTSMOUTH— <i>St. Luke's</i> : "Little	
Juniors," children at Fairbanks,	
Alaska	1 00

Newark

Ap. \$108.42; Sp. \$120.00

BAYONNE — <i>Calvary</i> : "A Member,"	
Gen.	5 00
ENGLEWOOD— <i>St. Paul's</i> : Anking, Han-	
kow	1 00
HACKENSACK— <i>Christ Church</i> : Junior	
Aux., Sp. for Sagada Mission, Phil-	
ippine Islands	20 00
JERSEY CITY— <i>St. Paul's</i> : Gen.	43 25
MONTCLAIR— <i>St. Luke's</i> : \$10, Mrs. G.	
F. Fisher, \$5, Mrs. A. T. Wallace,	
Sp. for Anking Fund, Hankow, \$5;	
Boardman Wright, Sp. for Mr. Lee,	
Anking, Hankow, \$5.	25 00
C. B. Brown, Sp. for St. Andrew's	
Priory building, Honolulu.	25 00
NEWARK— <i>St. Paul's</i> : Gen.	25 57
<i>St. Thomas's S. S.</i> : Sp. for St. Paul's	
High School, Anking, Hankow, for	
purchase of three desks for the new	
school	25 00
ORANGE— <i>Epiphany</i> : Gen.	10 00
<i>Grace</i> : Sp. for Bishop Knight, Cuba..	25 00
PATERSON— <i>Holy Communion</i> : Gen.	17 95
RIDGEFIELD— <i>St. James's</i> : Gen.	5 65

New Hampshire

Ap. \$145.45; Sp. \$20.50

CONCORD— <i>St. Paul's School</i> : Dom. and	
Frn.	53 00
DOVER— <i>St. Thomas's</i> : Gen. (of which	
Apportionment, 1907-08) \$50.	65 83
DUNBARTON— <i>St. John the Evangelist's</i> :	
Gen. (of which Apportionment,	
1907-08), \$2.	4 00
KEENE— <i>St. James's</i> : Dom. and Frn.,	
\$3.43; Mrs. O. G. Dort, Sp. for	
Hooker School, Mexico, \$10.	13 43
NORTH CONWAY — <i>Christ Church</i> : }	
Gen.	3 19
KEARSAGE VILLAGE— <i>Grace Chapel</i> : }	
Gen.	
PORTSMOUTH— <i>Christ Church S. S.</i> :	
Gen.	16 00
<i>St. John's</i> : Wo. Aux., Sp. for St.	
Hilda's School, Wuchang, Hankow,	
for new building.	10 00
WALPOLE— <i>St. John's</i> : "A Member,"	
Sp. for Trade School, Ichang, Han-	
kow	50

New Jersey

Ap. \$721.97; Sp. \$45.00

BOUND BROOK— <i>St. Paul's</i> : Dom.,	
\$32.40; Wo. Aux., salary of Kimura	
San, Kyoto, \$5.	37 40
CLARKSBORO— <i>St. Peter's</i> : Gen.	5 00
DUNELLEN— <i>Holy Innocents'</i> : Dom.	8 60
ELIZABETH— <i>Grace</i> : Mrs. Carrie L.	
Searles, through Wo. Aux., Gen.	12 50
<i>St. John's</i> : Dom., \$134.40; Frn.,	
\$134.39	268 79
<i>Trinity Church</i> : Gen.	40 00
FLORENCE— <i>St. Stephen's</i> : Gen.	25 00
LITTLE SILVER— <i>St. John's Chapel</i> :	
Gen.	8 73
NEW BRUNSWICK— <i>St. John the Evan-</i>	
<i>gelist's</i> : Wo. Aux., Sp. for nurse's	
salary, Morganton Hospital, Ashe-	
ville	10 00
PLAINFIELD— <i>Grace</i> : Wo. Aux., salary	
of Kimura San, Kyoto.	5 00
RIVERTON— <i>Christ Church</i> : Dom.	125 00
SHREWSBURY— <i>Christ Church</i> : Gen.	40 00
TRENTON— <i>Christ Church</i> : Gen.	79 95
VINELAND— <i>Trinity Church</i> : Dom.	66 00
MISCELLANEOUS—Wo. Aux., Sp. for St.	
Andrew's School, Mexico City, Mex-	
ico, \$10; "A Member," "Thank-giv-	
ing," Sp. for Mann Memorial	
Hall, Shanghai, \$25.	35 00

New York

Ap. \$6,549.82; Sp. \$7,063.18

BEDFORD— <i>St. Matthew's</i> : Gen.	24 61
CHESTER— <i>St. Paul's</i> : Sp. for Mann	
Memorial Hall, Shanghai.	8 54
COLD SPRING— <i>St. Mary's</i> : Wo. Aux.,	
Dom., \$1; Frn., \$1.	2 00
CROTON FALLS—Miss Frances H.	
Close, St. Andrew's Priory School,	
Honolulu, \$5; St. Luke's Hospital,	
Shanghai, \$5.	10 00
HARRISON— <i>All Saints'</i> : Wo. Aux.,	
Kirby Memorial, Sp. for Rev. J.	
W. Chapman, Anvik Alaska, for	
education of boy.	25 00
HOPEWELL JUNCTION— <i>Resurrection</i> :	
Dom.	2 22
KINGSTON— <i>Church of the Holy Spirit</i> :	
Wo. Aux., Gen.	7 22
<i>St. John's</i> : Dom., \$43.60; Frn., \$8.05.	
MIDDLETOWN— <i>Grace</i> : Gen.	51 65
MT. KISCO— <i>St. Mark's</i> : "A Parish-	
ioner," Sp. for Archdeacon Smith,	
Oklahoma	25 00
MT. VERNON— <i>Ascension</i> : Gen.	22 10
NEW ROCHELLE— <i>Trinity Church</i> : Wo.	
Aux., Sp. for Rev. J. W. Chap-	
man, Alaska, \$2; St. Augustine	
League, Sp. for Rev. J. F. Porter,	
Tampa, Southern Florida, \$2.	4 00
NEW YORK— <i>All Angels'</i> : Gen.	155 69
<i>Ascension</i> : Sp. for Boone College Li-	
brary, Wuchang, Hankow, \$100;	
Wo. Aux., for salary of Deaconess	
Deane, Alaska, \$1; for salary of Dr.	
Burke, Alaska, \$1.	102 00
<i>All Souls'</i> : Wo. Aux., Sp. for Anking	
Fund, Hankow	25 00
<i>Beloved Disciple</i> : Gen.	18 05
<i>Calvary</i> : Sp. for Sagada Mission,	
Philippine Islands	10 00
<i>Christ Church</i> : Wo. Aux., for St.	
James's Hospital, Anking, Hankow,	
\$100; scholarship, St. John's School,	
Cape Mount, Africa, \$25; scholar-	
ship, Girls' Training School, Africa,	
\$25; Sp. for Deaconess Carter, for	
hospital, Alaska, \$25; Sp. for	
scholarship in St. Margaret's School,	
Boisé, Idaho, \$40; Sp. for Rev. B.	
M. Spurr, West Virginia (of which	

for hospital, \$25; for scholarship in kindergarten, \$25, \$50; Sp. for Bishop Wells, Spokane, for support of clergy, \$10; Sp. for Mann Memorial Hall, Shanghai (of which from Mrs. R. M. Hoe, \$100), \$318.....	593 00
<i>Grace</i> : Miss M. R. Prime, \$35, Mrs. Bowdoin, \$20, Sp. for Anking Fund, Hankow; Wo. Aux., Sp. for "Grace Church", scholarship, Haiti, \$115; Committee on Missions to Colored People, St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$10; Sp. for Rev. J. J. Thompson, Mobile, Alabama, one month's salary for teacher, \$20; Sp. for Rev. John F. Porter, Tampa, Southern Florida, for schooling in St. James's School for two children, \$10; Miss Nelson, Niobrara League, "Harvey M. Nelson" (In Memoriam) Graduate Scholarship, South Dakota, \$60....	280 00
<i>Heavenly Rest</i> : "A Member," Colored, \$40; Wo. Aux., St. Augustine League, Sp. for Rev. P. P. Alston, Charlotte, North Carolina, \$25....	65 00
<i>Holy Apostles</i> : For salary of Rev. L. M. A. Houghwout in Mexico, \$89.55; Women's Missionary Society, for Rev. E. J. Lee's work, Hankow, \$48.50; Sp. for Foreign Insurance Fund, \$5.....	143 05
<i>Holy Faith</i> : Wo. Aux., for salary of Deaconess Deane, Alaska, \$5; for salary of Dr. Burke, Alaska, \$5....	10 00
<i>Incarnation</i> : Sp. for Bishop Spalding, for the debt on St. John's House, Logan, Utah, \$550; Niobrara League, Mrs. G. C. Ward for Wm. Lewis Morris, Jr. (In Memoriam), Graduate Scholarship, South Dakota, \$60; Mrs. Wm. L. Andrews for Theo. Crane Andrews (In Memoriam) Graduate Scholarship, South Dakota, \$60.....	670 00
<i>St. Bartholomew's</i> : Sp. for Sagada Fund, Philippines, \$1,148.64; St. Margaret's Society, for "Emma W. Cooke" scholarship, St. Mary's Hall, Shanghai, \$40; Wo. Aux., for Scholarships in Dean Gray School, Mexico, \$250; "Samuel Cooke" scholarship, St. John's University, Shanghai, \$60; "Maria Banyer" scholarship, St. John's School, Cape Mount, Africa, \$25; St. Luke's Hospital, Shanghai, \$25; Sp. for Bishop Graves' Clergy Fund, Kear, \$25; Sp. for Christ School, Arden, Asheville, \$50; St. Augustine League, Sp. for Archdeacon Russell, Southern Virginia, \$100; Sp. for Bishop Payne Divinity-school, Southern Virginia, \$100.....	1,823 64
<i>St. Cyprian's</i> : Gen.....	3 50
<i>St. James's</i> : Thomas P. Fowler, Sp. for Howard Richards, Jr., Hankow, \$100; Wo. Aux., for native teacher, Mary I. Hooper, Memorial School, Mexico, \$150; Sp. for Rev. Dr. Correll, Osaka, Kyoto, \$100.....	350 00
<i>St. Mark's</i> : Alaska, \$107; Gen., \$68.16; S. S.'s, Indian, \$13.33; King's Daughters, Sp. for Rev. B. M. Spurr, Moundsville, West Virginia, \$10.....	198 49
<i>St. Mary the Virgin</i> : Sp. for Sagada Mission, Philippine Islands, \$121; Miss Kneeland, Sp. for Bishop Osborne, Springfield, \$100; Sp. for Bishop White, Michigan City, \$100; Sp. for rebuilding Sagada Mission, Philippine Islands, \$100.....	421 00
<i>St. Michael's</i> : Wo. Aux., Sp. for Archdeacon Smith, Oklahoma.....	5 00
<i>St. Thomas's</i> : The Church Periodical Club, Sp. for Rev. A. M. Sherman, Hankow, for his Chinese Library... Mrs. David Dows, Sp. for Mann Hall, Shanghai.....	100 00
<i>Transfiguration</i> : Mrs. S. Lawrence, Niobrara League, "Samuel Lawrence" (In Memoriam) graduate scholarship, South Dakota.....	60 00
<i>Trinity Chapel</i> : Miss P. C. Swords, Niobrara League, "James R. Swords" (In Memoriam) scholarship, St. Mary's School, South Dakota..... Mrs. R. T. Auchmuty, Dom., \$2,000; Colored, \$1,000; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$1,000.....	4,000 00
"A Friend," Gen., \$500; toward restoring Reserve Fund, \$500.....	1,000 00
"A Member of Foreign Committee," Sp. for Anking Fund, Hankow, \$500; Sp. for Mr. Richards, for Wuchang, Hankow, \$250.....	750 00
Francis Lynde Stetson, Sp. for Mann Hall, Shanghai.....	250 00
Through Mrs. Samuel P. Blagden, Mrs. E. Walpole Warren, \$75, Mrs. Samuel P. Blagden, \$55, Mrs. William Jay Schieffelin, \$10, Mrs. George S. Bowdoin, \$10, Mrs. George Zabriskie, \$10, Mrs. Seth Low, \$10, Mrs. Robert Winthrop, \$10, Mrs. Hamilton F. Kean, \$10, Ernest Seryvers, \$10, Sp. for Manila Cathedral site, Philippine Islands....	200 00
J. A. Moffitt, Sp. for Anking Fund, Hankow.....	100 00
Miss A. B. Halsted, \$50, Miss M. M. Halsted, \$50, Sp. for Mann Hall, Shanghai.....	100 00
League for Eastern Oregon, Sp. for Bishop Paddock, Eastern Oregon....	50 00
Robert S. Brewster, Sp. for Mann Hall, Shanghai.....	50 00
Niobrara League, Bishop Rowe's Indian work, Alaska.....	36 60
Mrs. John McEwen, Gen.....	25 00
St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$100; Sp. for St. Augustine's School, Raleigh, North Carolina, \$100; Sp. for Rev. Richard Bright, Savannah, Georgia, \$50; Sp. for Rev. P. P. Alston, Charlotte, North Carolina, for teacher's salary, \$50.....	300 00
Miss Annie S. Clarkson, Sp. for Miss Mead's work, Tokyo.....	10 00
Elihu Chauncey, Sp. for Girls' Training-school Missionary Literature Scholarship Fund.....	10 00
J. Van Vechten Olcott, Sp. for Girls' Training-school Missionary Literature Scholarship Fund.....	10 00
Spencer Trask, Sp. for Girls' Training-school Missionary Literature Scholarship Fund.....	10 00
Goddard Du Bois, Sp. for Boone College Fund, Hankow.....	10 00
Mrs. Starr King Walker, Frn.....	6 50
Florence M. Horne, Sp. for Bishop Brent's work at Sagada, Philippine Islands.....	5 00
Miss M. W. Kemble, Gen.....	4 00
Mrs. A. C. Kingsland, Gen.....	1 00
Alfred G. Miller, Sp. toward rebuilding Sagada Mission, Philippine Islands.....	1 00
<i>NYACK—Grace</i> : (In Memoriam), Ed-	

ward Merritt and Mary C. Merritt, Gen.	10 00
PEEKSKILL— <i>St. Peter's</i> : Gen.	59 00
PELHAM MANOR—Miss Fanny Schuyler, Wo. Aux., for St. James's Hospital, Anking, Hankow.	10 00
Wo. Aux., salary of Miss Deane, Alaska, \$1.50; salary of Dr. Burke, Alaska, \$1.50.	3 00
PORT CHESTER— <i>St. Peter's</i> : Gen.	383 00
POUGHKEEPSIE— <i>Christ Church</i> : Gen.	30 00
In F.'s name, Dom. and Frn.	5 00
RHINEBECK— <i>Church of the Messiah</i> : Wo. Aux., for St. Luke's Hospital, Tokyo.	10 00
RYE— <i>Christ Church</i> : Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$50; Sp. for Bishop Restarick, Honolulu, \$25.	75 00
SPRING VALLEY— <i>St. Paul's</i> : Alvin Graff, Dom. and Frn.	10 00
STAATSBURGH— <i>St. Margaret's</i> : Gen.	69 45
SUFFERN— <i>Christ Church</i> : Wo. Aux., Sp. for Rev. A. R. Berkeley, Asheville, \$20; Sp. for Archdeacon Smith, Oklahoma, \$20; Sp. for Bishop Brent, Philippines, \$20.	60 00
TUXEDO PARK—Wo. Aux., Sp. for Mann Memorial Hall, Shanghai.	2 00
YONKERS— <i>St. Andrew's</i> : "A Friend," Sp. for Rev. J. W. Chapman, Alaska.	5 00
<i>St. John's</i> : Wo. Aux., Anna C. Ewing, Sp. for furnishing a room in the building being erected by Rev. S. Harrington Littell, Hankow, \$20; Sp. to furnish a room, in loving memory of May Scrugham, by her daughters at All Saints' Catechetical School, Hankow, \$20.	40 00
Mrs. Thomas Ewing, Jr., Sp. for Bishop Brent's Baguio Boys' School Fund, Philippine Islands.	300 00
MISCELLANEOUS—Wo. Aux., annual meeting, Frn., \$71.69; Sp. for Oklahoma, \$5.	76 69
Wo. Aux., Archdeaconry of Dutchess, Sp. for Rev. Nathan Matthews, of Africa, to be applied to the fund for the manual training of native boys. John W. Wood, Sp. for Mann Hall, Shanghai.	10 00

North Carolina

Ap. \$190.59; Sp. \$25.25

CHARLOTTE— <i>St. Peter's</i> : Frn., \$12.06; Wo. Aux., Alaska, \$5; Miss Hick's work, Philippine Islands, \$5; China, \$5; Sp. for "Lindsay Patton" scholarship, at Bishop McKim's disposal, Tokyo, \$5.	32 06
CHESTNUT HILL— <i>St. Paul's</i> : Gen.	5 00
GREENSBORO— <i>St. Andrew's</i> : Wo. Aux., Alaska, \$2; salary of Miss Babcock, Tokyo, \$3; Gen., \$10; Sp. for Bishop Gray, Southern Florida, \$2; Sp. for Bishop Rowe, Alaska, \$6; Sp. for Rev. B. L. Ancell, Shanghai, \$5.	28 00
<i>St. Barnabas's</i> : Wo. Aux., for Miss Mann's work, Tokyo, \$1; China, \$1; Sp. for "Bishop Cheshire" scholarship, Holy Trinity Orphanage, Tokyo, \$4.	6 00
HENDERSON— <i>Holy Innocents'</i> : Wo. Aux., Alaska, \$5; for Miss Hick's work, Philippine Islands, \$5; China, \$5; salary for Miss Babcock, Tokyo, \$5.	20 00
HILLSBORO— <i>St. Matthew's</i> : Wo. Aux., Alaska.	3 00
RALEIGH— <i>Church of the Good Shepherd</i> : Gen.	18 00

<i>St. Augustine's Chapel</i> : Dom.	26 81
<i>St. Saviour's</i> : Wo. Aux., Sp. for "Bishop Cheshire" scholarship, Holy Trinity Orphanage, Tokyo.	2 00
RIDGEWAY— <i>Church of the Good Shepherd</i> : Sp. for Bishop Gray, Southern Florida.	25
SALISBURY— <i>St. Luke's</i> : Gen.	46 94
SCOTLAND NECK— <i>Trinity Church</i> : Dom. and Frn., \$15; Wo. Aux., Alaska, 78 cents; Sp. for Bishop Gray, Southern Florida, \$1.	16 78
SMITHFIELD—Wo. Aux., Soochow, Shanghai.	5 00
WADESBORO— <i>Calvary</i> : Wo. Aux., Alaska, \$1; salary of Miss Babcock, Tokyo, \$1; Gen., \$4.	6 00

Ohio

Ap. \$71.14; Sp. \$319.25

BOARDMAN— <i>St. James's</i> : Frn.	3 83
CANTON— <i>St. Paul's</i> : Gen.	5 00
CLEVELAND— <i>St. Agnes's Deaf-Mute Mission</i> : W. W. Woodhouse, Gen.	1 00
ELYRIA— <i>St. Andrew's</i> : Arkansas.	5 52
GAMBIER— <i>Harcourt Parish, Church of the Holy Spirit</i> : Dom.	10 36
STUBENVILLE— <i>St. Paul's</i> : \$12, S. S., \$6.03, Frn.	18 03
TIFFIN— <i>Trinity Church</i> : Sp. for Rev. C. S. Relfsnider, Koto, for purchase of lands for a cemetery at Fukui.	19 25
TOLEDO— <i>St. Mark's</i> : Gen.	27 40
MISCELLANEOUS—Through Mrs. W. A. Leonard, Sp. for Manila Cathedral Site, Philippine Islands.	300 00

Oregon

Ap. \$165.55

ASHLAND— <i>Trinity Church</i> : Gen.	40
ASTORIA— <i>Grace</i> : Gen.	14 00
CARLTON— <i>Mission</i> : Gen.	2 00
COQUILLE CITY— <i>St. James the Apostle</i> : Gen.	9 60
COTTAGE GROVE— <i>St. John's</i> : Gen.	3 50
DAYTON— <i>Mission</i> : Gen.	3 00
MARSHFIELD— <i>Emmanuel Church</i> : Gen.	5 55
OAKLAND— <i>St. Clement's</i> : Gen.	1 50
PORTLAND— <i>Church of the Good Shepherd</i> : Gen.	5 00
<i>Trinity Church</i> : Gen.	110 00
SELLWOOD— <i>St. John's</i> : Gen.	7 00
WOODBURN— <i>St. Mary's</i> : Gen.	1 00
WOODSTOCK— <i>Church of Our Saviour</i> : Gen.	3 00

Pennsylvania

Ap. \$5,303.93; Sp. \$14,565.97

AMBLER— <i>Trinity Memorial Church</i> : Wo. Aux., for School, Mt. Vaughan, Cape Palmas, West Africa.	3 00
ARDMORE— <i>St. Mary's</i> : Wo. Aux., for "Kinsolving" scholarship, Brazil, \$5; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$5.	10 00
BRYN MAWR— <i>Church of the Redeemer</i> : Through Miss Gertrude Ely, Mrs. Dimmick, Scranton, \$10; Mrs. Olmsted, Harrisburg, \$10; Mrs. Henry Collins, \$10; Mrs. Richard Elliot, \$10; Miss Gertrude Ely, \$60; Sp. for Manila Cathedral site, Philippine Islands, Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$5; "Richard Newton" scholarship, Boys' High School, Cuttington,	

Africa, \$5; "Francesca" scholarship, Boys' High School, Cuttington, Africa, \$5; "Julia C. Emery" scholarship, Girls' School, Cape Palmas, West Africa, \$5; "Pennsylvania Wo. Aux.," scholarship, Hooker Memorial School, Mexico, \$5; "Kinsolving" scholarship, Brazil, \$5; Sp. for Rev. E. J. Lee, for Anking, Hankow, \$10; Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, \$5; Junior Aux., Sp. for Anking Fund, Hankow, \$1; Sp. for St. Luke's Hospital, Shanghai, \$50.....	151 50
"A Friend," for the support of Rev. J. K. Ochiai, Tokyo.....	400 00
Through Mrs. H. H. Collins, Jr., Sp. for Manila Cathedral site, Philippine Islands	6 00
CHELTENHAM—St. Paul's: Sp. for Rev. S. H. Littell, Hankow.....	5 00
CLIFTON HEIGHTS—St. Stephen's: Wo. Aux., Sp. for Bishop Knight, Cuba.....	1 00
ITHAN—St. Martin's Chapel; Dom., \$2.54; Frn., \$1.27	3 81
LANGHORNE—St. James's: Dom. and Frn.	5 00
PAOLI—Good Samaritan: Wo. Aux., Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai... Alexander Brown Cox, Sp. for Anking Fund, Hankow.....	50 00
PHILADELPHIA—Advocate Memorial: Wo. Aux., Training School, Sendai, Tokyo, \$1; Sp. for Foreign Life Insurance, \$3	4 00
All Saints' (Lower Dublin): Wo. Aux., Sp. for Rev. S. H. Littell, Hankow, \$5; Sp. for Anking Fund, Hankow, \$25	30 00
All Saints' (Torresdale): Wo. Aux., Sp. for Baguio School Fund, Philippine Islands	800 00
Ascension: Wo. Aux., Sp. for Foreign Life Insurance	2 00
Calvary (Germantown): Wo. Aux., "Foreign Committee" scholarship, St. Hilda's School, Wuchang, Hankow, \$5; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$5; "Kinsolving" scholarship, Brazil, \$5; Sp. for Bishop Knight, Cuba, \$5; Sp. for Rev. E. J. Lee, Anking, Hankow, \$10.....	30 00
Christ Church (Germantown): Wo. Aux., Sp. for Nurse's salary, St. Luke's Hospital, Shanghai.....	5 00
Christ Church Chapel: Wo. Aux., "Kinsolving" scholarship, Brazil, \$2; Sp. for "R. J. Smith" scholarship, St. Mary's Orphanage, Shanghai, \$30	32 00
Covenant: Wo. Aux., "Richard Newton" scholarship, Boys' High School, Cuttington, Africa	5 00
Epiphany Chapel: Wo. Aux., Sp. for Foreign Life Insurance.....	3 00
Grace: Wo. Aux., Sp. for Bishop Knight, Cuba	5 00
Grace (Mt. Alry): Wo. Aux., "Kinsolving" scholarship, Brazil, \$5; Sp. for Anvik School, Alaska, \$6... ..	11 00
Holy Apostles': George C. Thomas, Sp. for Baguio School Fund, Philippine Islands, \$5,000; Sp. for Sagada Mission, Philippine Islands, \$250; School for Nurses, Anking, Hankow, \$100	5,350 00
Holy Trinity Church: Mrs. Esling, Sp. for Ichang, Hankow, \$100; Wo. Aux., "Kinsolving" scholarship, Brazil, \$5; Sp. for Foreign Life Insurance, \$7	112 00
Holy Trinity Memorial Chapel: Wo. Aux., Sp. for Nurse's salary, St. Luke's Hospital, Shanghai.....	5 00
St. Andrew's: Wo. Aux., "Richard Newton" scholarship, Boys' High School, Cuttington, Africa, \$5; "Francesca" scholarship, Boys' High School, Cuttington, Africa, \$5; "Julia C. Emery" scholarship, Girls' School, Cape Palmas, Africa, \$5; Hooker Memorial School, Mexico, \$15; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$10.....	40 00
St. Andrew's (West): Wo. Aux., "Kinsolving" scholarship, Brazil, \$5; Sp. for Foreign Life Insurance, \$3; Sp. for Nurse's salary, St. Luke's Hospital, Shanghai, \$2... ..	10 00
St. Clement's: Japan, \$5; China, \$5; Gen., \$10; Wo. Aux., "Foreign Committee" scholarship, St. Hilda's School, Wuchang, Hankow, \$10....	30 00
St. George's Chapel (Port Richmond): Dom. and Frn.	20 50
St. James's: Sp. for Sagada Mission, Philippine Islands, \$35; Wo. Aux., Colored, \$16; Sp. for support of beds, Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$72.10; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5; "Richard Newton" scholarship, Boys' High School, Cuttington, Africa, \$5; "W. Beaumont Whitney" scholarship, Havana, Cuba, \$5; "Kinsolving" scholarship, Brazil, \$5; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$5; Training School, Sendai, Tokyo, \$5; S. S., Dom., \$36.50; Frn., \$33.05	222 65
St. Luke's (Germantown): Wo. Aux., "W. Beaumont Whitney" scholarship, Cuba, \$5; "Richard Newton" scholarship, Boys' High School, Cuttington, Africa, \$5.....	10 00
St. Luke the Beloved Physician Memorial (Bustleton) S. S.: Sp. for pair of blankets, St. Matthew's Hospital, Fairbanks, Alaska.....	3 87
St. Mark's: Sp. for Sagada, Philippine Islands, \$45; Wo. Aux., Sp. for Bishop Knight, Cuba, \$20; Miss Pancoast, Sp. for Bishop Brent's School, for American Boys, Philippines, \$20	85 00
St. Mary's (West): Wo. Aux., "Bishop Whitaker" scholarship, St. John's School, Cape Mount, West Africa, \$10; Sp. for Bishop Knight, Cuba, \$1	11 00
St. Martin's-in-the-Fields: Gen.....	1,276 02
St. Matthew's: Sp. for work of Archdeacon F. W. Neve, Virginia.....	3 50
St. Matthias's: Wo. Aux., "Richard Newton" scholarship, Boys' High School, Cuttington, Africa.....	2 00
St. Paul's (Chestnut Hill): Arthur E. Newbold, Gen., \$500; Wo. Aux., "Francesca" scholarship, High School, Cuttington, Africa, \$12.50; Sp. for St. Mary's Orphanage, Shanghai, \$10; Sp. for Bishop Knight, Cuba, \$5; Sp. for Rev. Nathan Matthews, Cape Mount, Africa, \$5	532 50
St. Peter's (Germantown): Wo. Aux., "Anna J. Rumney" scholarship, St. Paul's College, Tokyo.....	10 00
St. Peter's: Juniors, Sp. for St. Luke's Hospital, Shanghai	50

<i>St. Simeon's Memorial</i> : Wo. Aux., "Kinsolving" scholarship, Brazil, \$5; Sp. for Holy Trinity Orphanage, Tokyo, \$25.....	30 00	Andrew's Mission, Mayaguez, Porto Rico	10 00
<i>Church of the Saviour</i> (West): Wo. Aux., Sp. for support of child, St. Mark's Mission, Nenana, Alaska....	100 00	Miss Jane Morgan, through Mrs. R. C. Dale, Sp. for Manila Cathedral site, Philippine Islands.....	5 00
Wo. Aux., Mrs. Mitchell's Friday Mission Study Class, Sp. for Rev. E. J. Lee, for two pews in church at Anking, Hankow.....	30 00	Mrs. R. R. Porter Bradford, Sp. for Sagada, Philippine Islands.....	3 00
Girls' Friendly Society, Senior Members' Club, Sp. for a scholarship in the Girls' School, Bontoc, Philippine Islands.....	50 00	Mrs. Edgar B. Shriver, Sp. for St. Andrew's Dispensary, Wusih, Shanghai	50
Proceeds of supper by entertaining Chapter of the Local Assembly of the Daughters of the King, held in St. Elizabeth's Church, November 17th, 1908, Gen.....	18 15	RADNOR— <i>St. David's</i> : Wo. Aux., Sp. for Foreign Life Insurance Fund..	2 00
Mrs. H. H. Houston, Sp. for Re-building Fund, California.....	3,000 00	<i>St. Martin's</i> : Dom., \$58.03; Frn., \$62 11; Wo. Aux., "Kinsolving" scholarship, Brazil, \$5; Sp. for Miss Neely, Mayebashi, Tokyo, \$10; Sp. for Foreign Life Insurance Fund, \$5	140 14
Mrs. Edith Boker, Sp. for Bishop Brent's Baguio Boys' School Fund, Philippine Islands.....	1,000 00	WAYNE— <i>St. Mary's Memorial</i> : Frn., \$82.30; Wo. Aux., "Pennsylvania Wo. Aux." scholarship, Mexico, \$5; "Julia C. Emery" scholarship, Girls' School, Cape Palmas, West Africa, \$2; Sp. for Bishop Knight, Cuba, \$5	94 30
Lawrence Lewis, Sp. for Baguio School Fund, Philippine Islands....	1,000 00	<i>Holy Sacrament</i> (Observatory Hill): Gen.....	17 06
"A. H. M.," Sp. for Bishop Spalding, Utah	500 00	WYNCOE— <i>All Hallows' Chapel</i> : Dom., \$31.90; Frn., \$4; Gen., \$2.....	37 90
Through Mrs W. W. Arnett, Right Rev. James H. Darlington, D.D., Miss Josephine Lewis, Mrs. Thomas Roberts, Mission Study Class of Mrs. Thomas Roberts, William W. Arnett, Mrs. William W. Arnett, Mrs. Robert W. Downing, Mrs. Alfred R. Allen, Mrs. Thomas G. Ashlan, Mrs. William Mintzle, Mrs. Chancellor C. English, Mrs. John W. Coles, Mrs. George K. Crozer, St. Stephen's Church, Wilkes-Barre, St. Luke's Church, Scranton, St. Paul's Church, Peoria, Illinois, Sp. for Manila Cathedral site, Philippine Islands.....	440 00	MISCELLANEOUS — Branch Wo. Aux., Gen., \$325; Divinity-school, Havana, Cuba, "M. C.," \$100; Cuban Guild, \$35; Sp. for Mann Memorial Hall, Shanghai, \$5; Domestic Committee, salary of Domestic Missionary Bishop, \$200; Sp. for Bishop Webb, Milwaukee, \$50; Indian Hope Association, offering at Wo. Aux. meeting, Sp. for Rev. H. B. Smith, for Indian work, Oklahoma, \$50	765 00
Miss Mary Coles, Sp. for Bishop Restarick, Honolulu, completion of Priory School, \$400; Sp. for Manila Cathedral site, Philippine Islands, \$250; Sp. for Bishop Whipple Memorial, Cuba, \$25.....	675 00	George C. Thomas, Gen.....	1,000 00
(Chestnut Hill)—Mrs. Evan Randolph, \$250, Miss Anna Randolph, \$50, Sp. for Bishop Brent's Baguio Boys' School Fund, Philippine Islands	300 00	Received from George C. Thomas, Treasurer, Local Committee of Arrangements for First Council, Third Missionary Department, being the amount over and above that necessary to provide for the expenses, etc., in accordance with understanding with each contributor when letter was issued, Gen.....	400 00
(West)—Mrs. Charles H. Graff, Sp. for "Netta" scholarship, Alaska, \$80; "Charles H. Graff" scholarship, High School, Africa, \$80.....	160 00	Rt. Rev. O. W. Whitaker, D.D., Sp. for Bishop Nichols's Fund, California, \$50; Sp. for Bishop Whipple Memorial, Cuba, \$20.....	70 00
(Chestnut Hill)—"R.," Dom.....	150 00	Right Rev. Alexander Mackay-Smith, D.D., Sp. toward altar and reredos, in the church at Havana, Cuba, as a memorial to Bishop Whipple	25 00
T. Broom Belfield, Gen.....	100 00		
The Misses Blanchard, Sp. toward altar and reredos in the church at Havana, Cuba, as a memorial to Bishop Whipple.....	100 00		
Mrs. William S. Grant, Jr., Sp. for Manila Cathedral site, Philippine Islands	100 00		
"J. W. B.," Sp. for Mann Hall, St. John's University, Shanghai.....	100 00		
"Cash, A. F.," Sp. for Bishop Restarick's school, Honolulu.....	100 00		
(Chestnut Hill)—Mrs. George Woodward, Sp. for Bishop Whipple Memorial, Havana, Cuba.....	25 00		
Mrs. Charles A. Farnum, Sp. for Bishop Whipple Memorial, Havana, Cuba	10 00		
Through Miss M. G. Bell, Sp. for Manila Cathedral site, Philippine Islands	20 00		
Mrs. Caroline G. Taitt, Sp. for St.			

Pittsburgh

Ap \$249.00; Sp. \$411.91

ALLEGHENY — <i>Christ Church</i> : Dom., \$50; Frn., \$16.52.....	66 52
BARNESBORO— <i>St. Thomas's Mission</i> : Gen.	3 00
DUQUESNE— <i>St. Alban's</i> : Gen.....	1 44
EMPORIUM— <i>Emmanuel Church</i> : Gen..	17 68
GREENVILLE— <i>St. Clement's</i> : Gen....	2 46
MONESSEN — <i>Holy Trinity Church</i> : Gen.	1 40
OAKMONT— <i>St. Thomas's Memorial</i> : \$23.41, Primary Department S. S., \$2.50; Sp. for Rev. John F. Porter, Tampa, Southern Florida.....	25 91
PITTSBURG— <i>Ascension</i> : Dom., \$15; Frn., \$15	30 00
Mrs. English, Sp. for Manila Cathedral site, Philippine Islands.....	186 00
Mrs. H. D. W. English, Sp. for Manila Cathedral site, Philippine Islands	100 00

UNIONTOWN— <i>St. Peter's</i> : Daughters of the King, Sp. for the education of a boy in Alaska.....	50 00
WILKINSBURGH—Susan Jones, for benefit of <i>St. John's University</i> , Shanghai.....	25 00
WILMERDING— <i>St. Margaret's</i> : Gen.....	1 50
MISCELLANEOUS—Branch Wo. Aux., for work in Mexico, \$50; Cape Mount, Africa, \$50; Sp. for Dr. Woodward's Hospital, Ankang, Hankow, \$50.....	150 00

Rhode Island

Ap. \$510.23; Sp. \$613.98

BRISTOL— <i>St. Michael's</i> : Dom.....	50 00
GREENVILLE— <i>St. Thomas's</i> : Gen.....	10 00
LONSDALE— <i>Christ Church</i> : Dom.....	107 30
MANVILLE— <i>Emmanuel Church</i> : Gen.....	27 65
NEWPORT— <i>Emmanuel Church</i> : "A Friend," Sp. for Trade School, Ichang, Hankow.....	5 00
<i>St. George's</i> : Sp. for Trade School, Ichang, Hankow.....	20 00
<i>Trinity Church</i> : Gen., \$25; Sp. for salary of Mr. R. A. Kemp, in the Hankow Mission, \$431.25; Sp. for Trade School, Ichang, Hankow, \$6.73.....	462 98
PROVIDENCE— <i>Church of the Messiah</i> : Gen.....	28 28
<i>St. James's</i> : Sp. for Trade School, Ichang, Hankow.....	1 00
<i>St. John's</i> : Dom., \$67; Frn., \$75.....	142 00
"A Friend," "Pomfret" scholarship, \$70, and "Francis Hasseltine Chaffee" scholarship, \$50, both in <i>St. John's University</i> , Shanghai.....	120 00
William Gammell, Sp. for building Mann Hall, Shanghai.....	50 00
MISCELLANEOUS—Miss McVickar, Sp. for Manila Cathedral site, Manila, Philippine Islands.....	100 00

South Carolina

Ap. \$205.07; Sp. \$42.95

ALLENDALE— <i>Holy Communion</i> : Gen.....	6 00
AIKEN— <i>St. Thaddeus's</i> : Wo. Aux., Gen.....	9 00
CHARLESTON— <i>St. Luke's</i> : Wo. Aux., for Bible-woman, Hankow, \$5; Gen., \$1.35; Sp. for Miss Carter, Alaska, \$2.95.....	9 30
CHARLESTON— <i>St. Paul's</i> : Junior Aux., Gen.....	5 00
"Three Friends," Sp. for "Wilhelmina" scholarship in <i>St. Mary's Orphanage</i> , Shanghai.....	30 00
COLUMBIA— <i>Church of the Good Shepherd</i> : Wo. Aux., for Bible-woman, Kyoto.....	5 00
<i>Trinity Church</i> : Wo. Aux., "Nana Shand Wilson" Day-school, Hankow, \$5; Sp. for "Bishop Howe" cot, <i>St. Mary's Orphanage</i> , Shanghai.....	10 00
EASTOVER— <i>Zion</i> : Wo. Aux., "Nana Shand Wilson" Day-school, Hankow, \$1; Sp. for "Bishop Howe" cot, <i>St. Mary's Orphanage</i> , Shanghai, \$5.....	6 00
GLENN SPRINGS— <i>Calvary</i> : Gen.....	30 00
GREENVILLE— <i>Christ Church</i> : Gen.....	100 00
JOHN'S ISLAND— <i>St. John's</i> : Wo. Aux., for Bible-woman, Hankow.....	5 00
SPARTANBURG— <i>Advent</i> : Wo. Aux., for Archdeacon Stuck's work, Alaska, \$10; <i>St. Andrew's Priory</i> , Honolulu, \$5.....	15 00
TRENTON— <i>Church of Our Saviour</i> : Gen., \$3.12; Wo. Aux., for Japanese Bible-woman, \$2.50; "Nana Shand Wilson" Day-school, Hankow, \$1.....	6 62
MISCELLANEOUS—Babies' Branch, Gen.....	11 10

Southern Ohio

Ap. \$1,177.94; Sp. \$567.75

CHILLICOTHE— <i>St. Paul's</i> : Gen.....	20 00
CINCINNATI— <i>Calvary</i> : Dom.....	100 00
<i>Christ Church</i> : Gen.....	225 29
<i>St. Mark's</i> : Gen.....	2 00
<i>St. Peter's</i> : Gen.....	46 83
MADISONVILLE— <i>Holy Trinity Church</i> : Gen.....	11 00
PIQUA— <i>St. James's S. S.</i> : Gen.....	24 06
PORTSMOUTH— <i>All Saints'</i> : Gen., \$16.76; Sp. for Fukui Missionary, Kyoto, \$5.75.....	22 51
ZANESVILLE—"M." A Thank-offering, Church Mission work among Indians in Mexico.....	2 00
MISCELLANEOUS—Wo. Aux., Brazil, \$100; Industrial School, Hashimoto, Kyoto, \$100; "May Jaggar" scholarship, High School, Cuttington, West Africa, \$40; "Bishop Vincent" scholarship, <i>St. John's University</i> , Shanghai, \$50; "Bishop Jaggar" scholarship, <i>St. Mary's Hall</i> , Shanghai, \$50; "Mary H. Rochester" scholarship, <i>St. Mary's School</i> , South Dakota, \$60; Scholarship, Hooker School, Mexico, \$80; medical supplies, Bontoc, Philippine Islands, \$250; Sp. for "Archdeacon Lam" scholarship, Priory School, Honolulu, \$100; Sp. for Manila Cathedral site, Philippine Islands, \$462.....	1,292 00

Southern Virginia

Ap. \$223.30; Sp. \$9.25

ACCOMACK Co.— <i>St. George's Parish</i> , <i>St. James's</i> : (Apportionment, 1907-08) Gen.....	13 30
AUGUSTA Co. (Staunton)— <i>Stuart Hall Missionary Society</i> , Brazilian Missions.....	100 00
HALIFAX Co. (South Boston)— <i>Trinity Church</i> : Frn.....	25 00
JAMES CITY Co.— <i>Bruton Parish</i> : Wo. Aux., Sp. for Rev. T. L. Sinclair's work, Shanghai.....	5 00
NORFOLK Co. (Portsmouth)— <i>All Saints'</i> : Wo. Aux., for <i>St. Mary's Hall</i> , Shanghai.....	25 00
(Norfolk)— <i>St. Luke's</i> : Woman's Guild, Edmonia Lee Neilson, birthday gift, Gen.....	10 00
(Portsmouth)—William T. Tucker, Sp. for Church Extension Fund, Porto Rico.....	1 00
Norfolk Branch Wo. Aux., "Bishop Johns" scholarship, <i>St. Margaret's School</i> , Tokyo.....	50 00
PRINCES ANNE Co.— <i>Emmanuel Church S. S.</i> : Sp. for Church Extension Fund, Porto Rico.....	3 25

Springfield

Ap. \$93.60

ALBION— <i>St. John's</i> : Gen.....	5 85
ALTON— <i>St. Paul's</i> : Gen., \$15.25; "A Communicant," Alaska, \$5.....	20 25
CHAMPAIGN— <i>Emmanuel Church</i> : Alaska.....	13 42
DANVILLE— <i>Holy Trinity Church</i> : Alaska.....	18 68
MURPHYSBORO— <i>Trinity Church</i> : Gen.....	3 90
MISCELLANEOUS—Babies' Branch, Gen.....	5 00
	26 50

Tennessee

Ap. \$173.62; Sp. \$22.43

CHATTANOOGA— <i>Christ Church</i> : China, \$10; Wo. Aux., Gen., \$15.....	25 00
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<i>St. Paul's</i> : Junior Aux., Gen.....	5 00
JACKSON— <i>St. Luke's</i> : Wo. Aux., Gen.	5 00
KNOXVILLE— <i>Epiphany</i> : Sp. for Church	
Extension Fund, Porto Rico.....	17 43
MEMPHIS— <i>Calvary</i> : Wo. Aux., \$20;	
Junior Aux., \$5, Gen.....	25 00
Grace: Wo. Aux., Gen.....	21 50
<i>St. Luke's</i> : Wo. Aux., Gen.....	5 62
<i>St. Mary's Cathedral</i> : Gen., \$50; Mrs.	
Glass, Wo. Aux., Sp. for Dr. Cor-	
rell's work, Kyoto, \$5.....	55 00
SOUTH PITTSBURG— <i>Christ Church</i> :	
Mrs. Joseph Lodge, Gen.....	10 00
TRACY CITY— <i>Christ Church</i> : Wo.	
Aux., Gen.....	1 50
TULLAHOMA— <i>St. Barnabas's</i> : Dom. and	
Frn.....	25 00

Texas

Ap. \$113.25; Sp. \$15.00

HOUSTON— <i>Christ Church</i> : Wo. Aux.,	
Gen., \$40; "Gertrude Aves" scholar-	
ship in Hooker Memorial School,	
Mexico, \$60; Sp. for Tanana Valley	
Mission Dormitory work, Alaska,	
\$15.....	115 00
MARLIN— <i>St. John's</i> : Dom.....	7 25
PALESTINE— <i>St. Philip's</i> : Gen.....	3 00
WEARTON— <i>St. Thomas's</i> : Gen.....	3 00

Vermont

Ap. \$31.00

ST. ALBANS— <i>St. Luke's</i> : "A Mem-	
ber," Gen.....	25 00
WINDSOR— <i>St. Paul's</i> : Junior Aux.,	
for the children of Fairbanks,	
Alaska.....	6 00

Virginia

Ap. \$327.54; Sp. \$63.00

ALBEMARLE Co. — <i>Christ Church</i>	
(Charlottesville): The Belle Lan-	
ing Branch Junior Aux., Sp. for	
Dr. H. B. Taylor, St. James's Hos-	
pital, Anking, Hankow.....	10 00
(Cismont)—Brotherhood of St. Paul's,	
Africa.....	5 00
ALEXANDRIA Co.— <i>Christ Church</i> (Al-	
exandria): Frn.....	16 74
CHARLES CITY Co.— <i>Westover Parish</i> :	
W. A. Armstead's work among poor	
whites, Virginia, \$1.50; Sp. for	
Rev. J. A. Welbourn's Church,	
Hongo, Tokyo, \$1.50.....	3 00
CULPEPER Co.— <i>Christ Church, Rid-</i>	
<i>ley Parish</i> : Gen.....	4 00
<i>St. Mark's Parish</i> (Culpeper): Gen.....	25 00
FAIRFAX Co.— <i>Emmanuel Chapel of</i>	
<i>Theological Seminary with Asso-</i>	
<i>ciated Mission</i> : Fairfax Brazilian	
Missionary Society, Brazil.....	125 00
FAUQUIER Co.— <i>Whittle Parish, Grace,</i>	
<i>Trinity, Whittle Chapel</i> : Frn., \$18;	
Gen., \$20.....	38 00
(The Plains)—Junior Aux., Sp. for	
Anking, Hankow.....	31 50
HENRICO Co.— <i>St. James's</i> (Rich-	
mond): Gen., \$20; Junior Aux., Sp.	
for "Miss Elizabeth P. Barber"	
scholarship, Girls' School, Anking,	
Hankow, \$20.....	40 00
J. L. Williams, St. John's Univer-	
sity, Shanghai.....	5 00
LOUDOUN Co.— <i>Church of Our Re-</i>	
<i>deemer</i> (Aldie): Gen.....	25 00
Mt. Calvary, Shelburne Parish: Frn.....	3 30
<i>St. Paul's</i> : Frn.....	18 00
<i>Church of Our Saviour</i> (Oaklands):	
Gen.....	16 00
ORANGE Co.— <i>St. Thomas's</i> (Orange):	
Gen.....	25 00

Washington

Ap. \$742.48; Sp. \$260.05

WASHINGTON — <i>Ascension</i> (D. C.):	
Dom. and Frn., \$36; Gen., \$146...	182 00
<i>Christ Church</i> (Georgetown): Gen.,	
\$50; Daughters of the King, "A	
Member," Sp. for Miss Rldgeley's	
work, Africa, \$10.....	60 00
<i>Epiphany</i> : Dom.....	400 00
<i>Epiphany Chapel S. S.</i> : Sp. for Sa-	
gada Mission, Philippine Islands...	5 05
<i>Church of the Incarnation</i> : Dom.,	
\$15; Frn., \$15.....	30 00
<i>St. Alban's</i> : Mrs. Laura H. Ayres,	
Sp. for St. Luke's Memorial Hos-	
pital, Ponce, Porto Rico, \$5; Mrs.	
Julia A. Hoffman, Sp. for Puerta	
de Tierra, Porto Rico, \$1.....	6 00
<i>St. John's</i> (Georgetown): Frn.....	45 48
<i>St. John's S. S.</i> : Sp. for Rev. Alfred	
R. Berkeley, Mayodan, North Caro-	
lina.....	10 00
<i>St. Margaret's Parish</i> : R. Maude	
Hodgkin, Brazil.....	5 00
<i>St. Mark's</i> : "Anonymous," Sp. for	
Bishop Knight, Cuba.....	3 00
<i>Trinity Church S. S.</i> : Sp. for Mrs. N.	
P. Geoffroy, for two scholarships,	
St. Paul's School, Beaufort, East	
Carolina.....	20 00
Mrs. Alfred Holmead, Bishop	
Rowe's work, Alaska.....	10 00
Miss Alice Ives Gilman, Sp. for	
Anking Fund, Hankow.....	5 00
William C. Rives, Sp. for Class	
Hall, Shanghai.....	50 00
Mrs. Charles Marlott, Sp. for Manila	
Cathedral site, Philippine Islands..	100 00
"A Friend," rent of mission house,	
Santurce, Porto Rico.....	20 00
"A Friend," Sp. for Rev. E. J.	
Lee, Hankow.....	5 00
MISCELLANEOUS—Wo. Aux., Sp. for	
Rev. E. J. Lee, Anking, Hankow,	
\$36; Sp. for Rev. Mr. Neve, Vir-	
ginia, \$5; Sp. for Deaconess Drant,	
San Francisco, \$5.....	46 00

Western Massachusetts

Ap. \$319.36; Sp. \$15.65

CLINTON— <i>Church of the Good Shep-</i>	
<i>herd</i> : Wo. Aux., Japanese Bible-	
woman, Honolulu, \$5; Fort Yukon	
Supply Fund, Alaska, \$10; St. Au-	
gustine's School, Raleigh, North	
Carolina, \$5; St. Paul's School,	
Lawrenceville, Southern Virginia,	
\$5; Bible-woman, Hankow, \$10...	35 00
GREAT BARRINGTON — <i>St. James's</i> :	
Gen.....	82 50
HOLYOKE— <i>St. Paul's</i> : Wo. Aux., St.	
Augustine's School, Raleigh, North	
Carolina.....	9 73
NEW LENOX— <i>St. Helena's Chapel</i> :	
Gen.....	5 00
NORTH ADAMS— <i>St. John's</i> : (Appor-	
tionment, 1907-08) Gen.....	7 31
NORTHAMPTON — <i>St. John's</i> : Babies'	
Branch, St. Augustine's School,	
Raleigh, North Carolina, \$3.50;	
St. Paul's School, Lawrenceville,	
Southern Virginia, \$3.50.....	7 00
PITTSFIELD — <i>St. Stephen's</i> : "A	
Friend," Gen., \$5; S. S. scholar-	
ship, Boone College, Wuchang,	
Hankow, \$25.....	30 00
STOCKBRIDGE— <i>St. Paul's</i> : "All Saints'	
Day" scholarship, St. Elizabeth's	
School, South Dakota, \$60; Junior	

Aux., St. Hilda's School, Wuchang, Hankow, \$2.....	62 00
WARE—Trinity Church: Support of bed, St. James's Hospital, Anking, Hankow	25 00
WEBSTER—Reconciliation: Gen., \$30.82; Sp. for Rev. Mr. Chapman, Anvik, Alaska, \$5.65.....	36 47
"D. C.," \$5, "Mrs. S. B. C.," \$5, Sp. for Rev. J. W. Chapman, Alaska	10 00
WORCESTER—All Saints': Wo. Aux., Fort Yukon Supply Fund, Alaska..	25 00

Western Michigan

Ap. \$80.89

GRAND RAPIDS—St. Mark's Pro-Cathedral: Gen., \$2.79; Junior Aux., "Guy Van Gorder Thompson" scholarship, St. John's School, Cape Mount, West Africa, \$25.....	27 79
St. Paul's Memorial: Gen.....	3 10
STURGIS—Rev. J. E. Walton, Dom., \$25; Frn., \$25.....	50 00

Western New York

Ap. \$820.98; Sp. \$116.56

ADDISON—Church of the Redeemer: Dom.	3 60
BATH—St. Thomas's: Dom., \$21.52; Frn., \$5; Gen. (of which Mrs. John Davenport, \$40), \$45.....	71 52
BELFAST—Grace: Dom. and Frn.....	6 57
BUFFALO—St. John's: Gen.....	100 00
"Some Pupils of St. Margaret's School," Sp. for Church Extension Fund, Porto Rico.....	18 56
St. Paul's: E. S. Richmond, Gen.....	100 00
Trinity Church S. S.: Birthday Bank, Gen.	3 20
John R. Walker, Sp. for Church Extension Fund, Porto Rico.....	10 00
"A Friend," Sp. for Mann Memorial Hall, St. John's University, Shanghai	3 00
CATHARINE—St. John's: Gen.....	15 60
CORNING—Christ Church: Gen.....	24 86
EAST RANDOLPH—St. Paul's: Dom..	78
GENEVA—St. Peter's: Dom.....	64 52
Trinity Church: Miss Juliet C. Smith, Wo. Aux., "Bishop Clarkson Memorial" scholarship, Girls' Training Institute, St. Paul's River, West Africa	25 00
HAMMONDSPORT—St. James's: Gen.....	8 60
HORNELL—Christ Church: Colored....	25 00
JAMESTOWN—St. Luke's: Dom.....	6 25
LANCASTER—Trinity Church: Gen.....	20 81
MEDIA—St. John's: Dom.....	13 90
MIDDLEPORT—Trinity Church: Frn....	1 42
OLEAN—St. Stephen's: Dom.....	11 77
RANDOLPH—Grace: Dom.....	1 33
ROCHESTER—Christ Church: Dom.....	75 00
Epiphany: Dom.....	14 00
St. James's: Dom.....	2 25
St. Luke's S. S.: Boone College, Wuchang, Hankow, \$50; St. Mary's Hall, Shanghai, \$50; St. Elizabeth's School, South Dakota, \$50....	150 00
MISCELLANEOUS—Memorial Fund, Girls' Friendly Society, Sp. for Christ School, Arden, Asheville....	60 00
Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$25; salary of Mrs. Folsom, Honolulu, \$25; salary of Miss Babcock, Tokyo, \$25; Sp. for Bishop Graves' life insurance, Shanghai, \$25.....	100 00

West Texas

Ap. \$16.00

FORT MCKAVETT—St. James's: Gen....	50
JUNCTION—Trinity Church: Gen.....	50
KARNES CITY—Gen.	5 00
LONG MOTT—Gen.	2 50
MENARDSVILLE—Calvary: Gen.	2 00
SAN ANTONIO—St. Mark's: W. R. Richardson, Branch Wo. Aux., Gen.	5 00
SONORA—St. John's: Gen.....	50

West Virginia

Ap. \$68.06; Sp. \$37.00

BLUEFIELD—Christ Church: Gen....	23 00
CRESAPS—Grace: Gen.	2 00
FAIRMONT—Christ Church: Wo. Aux., Sp. for Rev. J. A. Staunton, for rebuilding Sagada Mission, Philippine Islands	15 00
Junior Aux., "West Virginia Junior" scholarship, St. John's School, Cape Mount, Africa, \$2; Sp. for Miss Babcock's work, Hankow, \$2.....	4 00
FORT SPRING—Miss Bettie B. Davis, for Bishop Brent, Philippine Islands	1 00
MORGANTON—Trinity Church: Africa.	2 56
PARKERSBURG—Trinity Church: Junior Aux., "West Virginia Junior" scholarship, St. James's School, Cape Mount, Africa.....	4 00
SPILMAN—Spilman Chapel: Gen.....	8 50
WHEELING—St. Matthew's: Junior Aux., for salary of Miss Dodson, Shanghai, \$25; Sp. Scholarship for "One of the Sons of Taoist Priest," Ichang Trade School, Hankow, \$20.	45 00

Missionary Districts

Alaska

Ap. \$5.00

MISCELLANEOUS—Wo. Aux., "A Member," Gen.	5 00
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Asheville

Ap. \$134.19; Sp. \$2.15

ARDEN—Christ Church: Dom., 33 cents; Frn., 33 cents; Gen., 34 cents	1 00
ASHEVILLE—Trinity Church: Ministering Children's League, Sp. for Alaska	2 15
CASHIERS—Church of the Good Shepherd: Dom., \$1; Frn., \$1; Gen., \$1	3 00
FRANKLIN—St. Agnes's: Dom., \$1; Frn., \$1; Gen., \$1.....	3 00
St. Cyprian's: Dom. and Frn.....	50
GLEN ALPINE—St. Paul's: Dom., 66 cents; Frn., 66 cents; Gen., 68 cents	2 00
HICKORY—Ascension: Dom., \$3.33; Frn., \$3.33; Gen., \$3.34.....	10 00
HIGHLANDS—Incarnation: Dom., \$2.66; Frn., \$2.66; Gen., \$2.68....	8 00
LENOIR—St. James's: Dom., \$1.33; Frn., \$1.33; Gen., \$1.34.....	4 00
Chapel of Peace: Dom., 8 cents; Frn., 8 cents; Gen., 9 cents.....	25 00
In the name of a Disciple, salary of Bible-woman, Hankow.....	50 00
LINCOLNTON—St. Luke's: Dom., \$5; Frn., \$5; Gen., \$5.....	15 00
LINCOLN Co.—Church of Our Saviour: Dom., 33 cents; Frn., 33 cents; Gen., 34 cents.....	1 00
St. Paul's: Dom., 33 cents; Frn., 33 cents; Gen., 34 cents.....	1 00

St. Stephen's: Dom., 66 cents; Frn., 67 cents; Gen., 67 cents.....	2 00
MORGANTON—Grace: Dom., \$5.84; Frn., \$5.85	11 69
MT. ISLAND—St. Elizabeth's: Dom., 33 cents; Frn., 33 cents; Gen., 34 cents	1 00
NONAH—St. John's: Gen.	25
TRYON—"K. C. F.," Frn.	20 00
YADKIN VALLEY—Chapel of Rest: Dom., \$16; Frn., \$17; Gen., \$17..	50 00

Eastern Oregon

PENDLETON—Church of the Redeemer: Gen.	12 75
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Idaho

Ap. \$37.21

BOISE—Grace S. S.: Gen.	7 11
St. Michael's Cathedral: Gen.	30 10

Kearney

Ap. \$49.10; Sp. \$14.00

AINSWORTH—Guild: Gen.	3 00
ATKINSON—Mission: Gen.	1 00
HASTINGS—St. Mark's: Gen.	2 65
KEARNEY—St. Luke's: Wo. Aux., Gen.	10 00
KIMBALL—St. Hilda's: Gen.	4 00
NORTH PLATE—Church of Our Saviour S. S.: Sp. for Rev. Alfred Gilman, Hankow	14 00
SIDNEY—Christ Church: Gen.	14 45
VALENTINE—St. John's Mission: Gen.	14 00

New Mexico

Ap. \$30.35

ROSWELL—St. Andrew's: Gen.	10 35
MISCELLANEOUS—Wo. Aux., \$10; Junior Aux., \$10, Gen.	20 00

North Dakota

Ap. \$66.20

BUFFALO—Calvary: Gen.	3 00
CARRINGTON—Gen.	5 00
FARGO—Gethsemane Cathedral: Gen.	1 10
JAMESTOWN—Grace: Gen.	4 05
KENMARE—Gen.	7 50
LARIMORE—St. John's: Gen.	17 00
MCCCLUSKY—Gen.	5 00
MILTON—All Saints': Gen.	5 00
MINNEKAUKAN—Grace: Gen.	3 50
NEW ROCKFORD—St. Timothy's: Gen.	5 00
WEBSTER—St. Clement's: Gen.	5 05

Oklahoma

Ap. \$78.93; Sp. \$2.50

ARDMORE—St. Philip's: Gen.	5 50
BRISTOW—St. George's: Gen.	60
CHANDLER—St. Stephen's: Gen.	2 60
CHICKASHA—St. Luke's: Gen.	6 55
COALGATE—St. Peter's: Gen.	3 20
GUTHRIE—Trinity Church: Gen.	7 80
LAWTON—St. Andrew's: Gen.	1 83
NEWKIRK—St. John's: Gen.	2 00
OKLAHOMA CITY—Amelia R. Johnstone, Frn.	5 00
PAWNEE—Ascension: Gen.	2 70
PURCELL—St. James's: Gen.	4 45
OKARCHE—Gen.	5 00
SHAWNEE—Emmanuel Church: Gen. ..	8 00
SAPULA—Church of the Good Shepherd: Gen.	1 85
STILLWATER—St. Andrew's: Gen.	4 40
VINITA—St. John's (Apportionment 1907-08): Gen.	4 95

MISCELLANEOUS—"Tithe," Wo. Aux., salary of Miss Tsujii, Kyoto, \$2.50; Sp. for Holy Trinity Orphanage, Tokyo, \$2.50	5 00
"Tithe," Gen.	10 00

Olympia

Ap. \$122.05

SEATTLE—Trinity Church: Gen.	110 45
TACOMA—St. Andrew's: Gen.	11 60

Porto Rico

Ap. \$35.00

PUERTO DE TIERRA—St. Luke's: Gen.	35 00
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Sacramento

Ap. \$17.85

COLLINSVILLE—St. James's: Gen.	5 15
FORT JONES—St. Paul's: Gen.	5 05
HEALDSBURG—St. Paul's: Gen.	2 75
UKIAH—Holy Trinity Church: Gen.	4 90

Salina

Ap. \$51.17; Sp. \$9.57

BELOIT—St. Paul's: Wo. Aux., Gen. ..	4 80
BENNINGTON—Transfiguration: Wo. Aux., Gen.	5 00
FORMOSO—Trinity Church: Wo. Aux., Gen.	4 68
KINGMAN—Christ Church: Wo. Aux., Gen.	5 18
MINNEAPOLIS—St. Peter's: Wo. Aux., Gen.	7 80
SALINA—Christ Church Cathedral: Wo. Aux., Gen.	9 59
WAKEENEY—Heavenly Rest: Wo. Aux., Gen.	4 12
MISCELLANEOUS—Babies' Branch, Gen., \$10; Sp. for Domestic Missionary Fund, \$1; Sp. for Emergency Fund, White Rocks, Utah, \$5; Sp. for "Little Helpers" bed, St. Agnes's Hospital, Raleigh, North Carolina, \$3.57	19 57

South Dakota

Ap. \$97.18

CHEYENNE AGENCY—"An Indian Friend," Gen.	25 00
STANDING ROCK MISSION—St. Elizabeth's: Dom.	5 00
Good Shepherd Chapel: Gen.	1 50
Grand River School: Gen.	40
St. John Baptist's Chapel: Gen.	3 00
DELL RAPIDS—Church of the Living Water: Dom., \$10; Frn., \$5.	15 00
FLANDREAU—Church of the Redeemer: Dom., \$10; Frn., \$5.	15 00
HOT SPRINGS—St. Luke's: Gen.	15 00
MITCHELL—St. Mary's: Gen.	7 00
REDFIELD—St. George's: Gen.	7 40
SIOUX FALLS—All Saints' S. S.: Bishop Grave's class, work among women, Shanghai	2 88

Spokane

Sp. \$6.00

SPOKANE—Brunot Hall: "Member" Wo. Aux., Sp. for White Rocks, Utah	5 00
Mrs. Doribus Morrison, Sp. for Church Extension Fund, Porto Rico.	1 00

Wyoming

Ap. \$5.20

RAWLINS—St. Thomas's S. S.: Gen. ..	5 20
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Foreign Missionary Districts

Ap. \$64.37; Sp. \$16.00

Brazil

Wo. Aux., Church in Japan..... 64 37

CanadaTORONTO—*St. Stephen's*: Sp. for Trade
School, Ichang, Hankow..... 1 00**Shanghai**Miss A. B. Richmond, Sp. for Schol-
arship Mr. Ishii's Orphanage, Tokyo 15 00*Miscellaneous*Ap. \$10,864.21; Sp. \$1,002.68
Interest, Dom., \$2,142.42; Frn.,
\$1,553.82; Dom. and Frn., \$104.20;
Gen., \$2,788.89; Sp., \$697.68..... 7,287 01
United Offering, Wo. Aux., 1907,
on account of appropriations to Sep-
tember 1st, 1909, Dom., \$1,500;
Frn., \$1,500..... 3,000 00
St. Barnabas's Guild, for nurse's
salary, Miss Bolster, Alaska..... 600 00
Daughters of the King, for Miss
Richmond's salary, Shanghai..... 187 50
Missionary Meetings held in Trinity
Church, Boston, Massachusetts,
Gen. 126 93"W. H. H.," Gen..... 138 05
"A Friend," Gen..... 22 40
Estate of the late Miss M. K. A.
Storrs, to the Wo. Aux. to the
Board of Missions, to be used for
missionary purposes 200 00
Class of '87, School of Mines,
Columbia University, Sp. for per-
sonal use of Rev. J. A. Staunton,
Philippine Islands 300 00
Through the Church Periodical
Club, Sp. for Miss M. E. Wood's
work, Hankow 5 00*Legacies*EAST CAROLINA, BEAUFORT—Estate of
Rev. E. M. Forbes, Dom., \$9.61;
Frn., \$9.62 19 23
MICH., DETROIT—Estate of Eber L.
Kelsey, to the Society..... 29 29
N. Y., NEW YORK—Estate of Sophia
D. Wentworth, to the Society..... 5,000 00
PENN., PHILADELPHIA—Estate of John
Cromwell, to the Society..... 369 26
W. MASS., PITTSFIELD—Estate of
Parker L. Hall, Dom., \$19; Frn.,
\$19 38 00
Receipts for the month..... \$77,665 31
Amount previously acknowledged... 237,031 10
Total since September 1st, 1908.. \$314,696 41

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during December	Amounts pre- viously ac- knowledged	Total
1. Applicable upon the appropriations of the Board.....	\$39,395 11	\$72,554 90	\$111,950 01
2. Special gifts forwarded to objects named by donors in addi- tion to the appropriations of the Board.....	32,814 42	56,673 65	89,488 07
3. Legacies for investment.....		59,659 20	59,659 20
4. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year.....	5,455 78	48,143 35	53,599 13
Total.....	\$77,665 31	\$237,031 10	\$314,696 41

OFFERINGS TO PAY APPROPRIATIONS

Total receipts from September 1st, 1908, to January 1st, 1909, applicable upon the ap-
propriations, divided according to the sources from which they have come, and compared
with the corresponding period of the preceding year. Legacies are not included in the
following items, as their disposition is not determined by the Board until the end of the
fiscal year.

Source	To Jan. 1, 1909	To Jan. 1, 1908	Increase	Decrease
1. From congregations.....	\$38,786 66	\$37,630 76	\$1,155 90
2. From individuals.....	21,744 80	15,911 93	5,832 87
3. From Sunday-schools.....	3,202 35	2,885 52	316 83
4. From Woman's Auxiliary.....	12,080 04	9,325 97	2,754 07
5. Woman's Auxiliary United Offering.....	15,000 00	12,000 00	3,000 00
6. From interest.....	18,876 61	18,156 10	720 51
7. Miscellaneous items.....	2,259 55	908 27	1,351 28
Totals.....	\$111,950 01	\$96,818 55	\$15,131 46	

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1908, TO AUGUST 31st, 1909

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,095,854 96
2. To replace Reserve Funds temporarily used for the current work.....	48,517 50
Total.....	\$1,144,372 46
Total receipts to date applicable on appropriations.....	111,950 01
Amount needed before August 31st, 1909.....	\$1,032,422 45